

UNIVERSAL
LIBRARY

OU_174425

UNIVERSAL
LIBRARY

CONTENTS.

1. Inaugural Address, (Seventeenth All India Educational Conference, Srinagar—Kashmir, September 25-29, 1941.)	...	...	...	...	1
2. Presidential Address, by Prof. Amaranatha Jha	...	...	...	...	3
3. Reception Address, by Raja Mohammad Afzal Khan	...				22
4. Welcome Address, by Mr. K. G. Saiyidain	...	...	...	...	26
5. Inaugural Address of The All-India Educational Exhibition, by Dr. Zakir Hussain, M. A., Ph. D.	...	...	...	...	31
6. The Concluding Address, by Prof. Amaranatha Jha	...	...	...	...	35
7. The Place of Politics In National Life, by Prof. S. V. Puntambekar	...	...	...	...	38
8. What Is The Use of University Education? by Rev. L. D. Murphy, S. J., M. A.	...	...	...	...	42
9. Two Poems : (1) Experience, by William Lester Brown ; (2) The Seeker, by Gertrude W. Robinson	...	...	...	...	48
10. Reviews, by Lieut. C. L. Holden	...	...	...	...	49
11. Editorial Notes & Gleanings, by Prof. Diwan Chand Sharma	...	...	...	...	57
12. Announcements	...	...	...	...	64

Editors' Note

The Editors will be glad to receive contributions on all matters educational and particularly invite for publication (a) authoritative articles on educational topics ; (b) short articles dealing with educational research ; (c) accounts of educational experiments ; (d) articles containing statistics and their application to the solution of educational problems ; (e) short notes of original works ; (f) news of interest to educational workers.

All contributions should reach the Managing Editor six weeks before the beginning of the month in which publication is desired and should be addressed to Post-Box 52, Cawnpore.



L.T. GENERAL, RAJ RAJESHWAR MAHARAJADHIRAJ HIS HIGHNESS
MAHARAJA SHREE HARISINGHJI BAHDUR

G. C. S. I., G. C. I. E., K. C. V. O., LL. D.

MAHARAJA OF JAMMU & KASHMIR,

Indian Journal of Education

Vol. VI

November, 1941

No. 11

INAUGURAL ADDRESS

Seventeenth All-India Educational Conference.

By

HIS HIGHNESS THE MAHARAJA BAHADUR OF JAMMU & KASHMIR.

Ladies and Gentlemen,

It gives me great pleasure to inaugurate the 17th session of the All-India Educational Conference. I sincerely hope that you will not only have a very useful session but will also enjoy your visit to this land. To all the representative delegates assembled here, I extend a cordial welcome on behalf of myself, my people and my Government.

You are meeting here today at a particularly critical time in the world's history. The forces of freedom and tyranny are today locked in a life and death struggle; ruthless Power and the Will to dominate threaten to overwhelm cherished possessions and the phrase international comity has lost all meaning. On the issue of this struggle depends very largely whether the world is to emerge into an era of peace, happiness and ordered progress, or to slide back into the darkness of oppression and enslavement. In the shaping of this future world, educationists of all countries have an important part to play and it is only right that you, of this country, should prepare yourselves to participate in the

work of India's national reconstruction after the war. It is, therefore, appropriate--and I am interested to find--that in this session you are devoting yourselves particularly to the study and discussion of the two interrelated problems of cultural and communal understanding and of post-war social reconstruction.

My Government have been fully alive to the value of proper education for the progress and welfare of my people, and have taken in hand an ambitious and far-reaching programme of educational expansion and reconstruction, some aspects of which, I hope, you will have an opportunity to see for yourselves. While we are trying to improve the efficiency of our educational institutions, we are also endeavouring to tackle the colossal problem of adult education, the solution of which is rendered difficult owing to the geographical features of the country and the scattered nature of the population. Our Education Department is, however, trying to overcome these difficulties with the help of teachers, Government servants, students, and voluntary workers and organisations. Conscious as I am of the value of education to enable the average citizen to discharge *all* his responsibilities effectively and satisfactorily, I earnestly hope and pray that material circumstances may combine with the human to enable my Government successfully to perform the task they have undertaken.

I have much pleasure now in inaugurating the Conference and I wish all success to your labours. I have no doubt that the discussions on which you will be engaged for the next few days will yield fresh and plentiful suggestions for the needed educational reform and reconstruction.

PRESIDENTIAL ADDRESS
SEVENTEENTH ALL-INDIA EDUCATIONAL CONFERENCE

By

PROF. AMARANATHA JHA, M. A., F. R. S. L.

Vice-Chancellor, Allahabad University.

MR. CHAIRMAN, FELLOW-DELEGATES, LADIES AND GENTLEMEN,

I am deeply grateful to you for the honour you have done me in calling upon me to preside over this Conference. I have long been connected with the All-India Federation of Educational Associations and it is naturally a matter of pride to me to have been asked to conduct the deliberations of its seventeenth session. We have, since the Conference last met, lost several distinguished countrymen whose death we deeply mourn. Dr. Rabindranath Tagore touched life at many points; but we wish to pay tribute to him specially as a pioneer in education; his great institutions, the Shantiniketan and the Shriniketan will, we trust, long continue to remind us of his high ideals and his splendid vision. In Sir Yajneshwar Chintamani the country has lost a fearless journalist, a great politician, and a far-sighted statesman who was responsible for initiating many educational reforms during his term of office as Minister of Education. Sir Shah Mohammad Sulaiman, my immediate predecessor in this chair, was an eminent lawyer and judge, a scientific investigator of rare merit, and a strong Vice-Chancellor. To the memories of all these I desire to pay respectful tribute.

We meet in times of exceptional difficulty, when the future of the human race seems grim and troubled and the dreams of the philosophers of old recede far into the background. It is not the gates of Eden that gleam, but rather the bottomless pit, the land of darkness, and the shadow of death. Human life appears to have no value. Individuals and masses of individuals are but food for powder. The educator may well abandon his work in despair when he thinks to what use knowledge and the spirit of research are being put all over the world. Caliban, drunken monster, might well say, "You taught me language; and my profit on't is, I know how to curse." Man has known much and his profit on it is he knows how to destroy. Where does the Angel of Death not strut

struggle² ; manual labour is part of everyone's education. There are recent indications that even in Russia, popular education is now controlled by the belief that humanism and beauty must be the basis of education. In democratic countries, the aim is rather vaguely described. Thus, some of the leading American thinkers say in a book entitled "The Educational Frontier".

"It is reasonable to expect the school to set up an environment in which all of its pupils, through active participation in its organisation and control, may move progressively to a more complete appreciation of the deeper significance of the democratic way of life."

There is an elaborate statement by the Educational Policies Commission of America, which mentions four ideals which education must cherish—(1) *Self-realisation*, to develop inquiring minds, to kindle imagination, to develop sound emotional, mental, and physical health : to enable each child to share in the cultural arts which constitute humanity's heritage from the past ; and to develop the sturdy personality and character without which all other education is useless ; (2) *Economic efficiency*, to contribute gladly and effectively to the production of the goods and services which, taken together, make up the modern standard of living ; (3) *Human relationships*, to develop the skill, the knowledge, and habits which make it possible for us to get along with other people ; (4) *Civic responsibility*, to learn to respect the human soul as something sacred—a broad interest in the welfare of the other fellow ; freedom of speech, religion, petition, assembly, and the press ; the use of reason in composing differences. Hermann Leitz defined the aim of education as the develop-

² According to Beatrice King, Political Economy includes a study of Marx, Engels, Lenin,—Stalin on Communism—Socialism and the Transition Period—Lenin and Stalin on the dictatorship of the proletariat—A critique of the views of the counter-revolutionary Trotskyism—The State of Military Communism—Lenin's plan for electrification—Lenin's plan for co-operation—Meaning of planning—Heavy machine industry as the material basis of Socialism—Result of First Five-Year Plan—Stalin's Six Points—Machine Tractor Stations—Obliterating division between agricultural and industrial regions—Socialist organisation of labour, Socialist Competition and shock brigades—Stalin on Marxist meaning of equality as compared to *petit bourgeoisie*—Destruction of capitalist system through proletarian revolution.

ment of the individual's nature, inherently good, in all directions—intellectual, spiritual, practical, and physical. Simultaneously, since he is a social being, he is to be prepared for participation in the social, economic, vocational and religious life of the nation. Persons undergoing such an educational process can effect an amelioration of social, economic, and political conditions, and the regeneration of the race. Eric Gill said a few months ago that most educators have no idea of man except that his only reason for existence is to get on in this world and have as good a time as possible.

It is necessary that we should be clear in our minds about human destiny and be sure whether we are merely to earn our living and enjoy our life on earth or are a being nobler and higher than only a larger ape. Of course, the ability to live and live well must be acquired, but the notion of the survival of the fittest and struggle for existence is responsible for giving to education a purely materialistic turn and for the loss of faith in a spiritual perfection of life. The proper care of the body and the training of the intellect are of course necessary ; they are the foundation of all systems of education. But must the process stop there ? Is it not to lead to something higher ? The healthy animal, the intellectual animal—is that all we seek to produce ? Purely intellectual advancement has led to the poison-gases—the lachrymators which cause weeping and temporary blindness ; the sternutators which cause sneezing and vomiting ; the systematic toxics, which kill by paralysing the central nervous system ; the lung injurants, which kill the victim very much as drowning does ; the vesicants, which burn flesh. Is this achievement one to fill us with pride and satisfaction ? “ Know ye not that you are the temple of God and that the spirit of God dwelleth in you ? ” The *Taittiri-yopanishad* says ; “ The purpose of education is the realisation of the divine in everything.” Plato, in his *Laws*, says : “ We have to fight an unceasing battle in which amazing watchfulness is needed. Gods and spirits are our allies, and we are the property of these gods and spirits. Wrong, arrogance, and folly are our ruin ; righteousness, sophrosyne, and wisdom are our salvation : and these have their home in the living powers of the gods, though some faint trace of them is also plainly to be seen dwelling here within ourselves.” That is also what Froebel means when he says in his “ *Education of*

Man": "All his activities, all his will must proceed from and refer to the development, the improvement, and the representation of the inner." In the world of today, everywhere we notice the greed of power. Power is good, but not for itself; it must be employed for worthwhile aims; it must be in the hands of the best and wisest, whose life and acts must be one continuous hymn to Providence: it must be exerted to obtain not human rights but rather the divine rights of man. Education should equip men so that their body, mind and spirit should work in harmony for the glory and advancement of man as a creature of God. They should be trained for harmony and not for strife. They should be taught to work for Peace, for the Universe, and for the Soul of Man. That should be the teacher's great aim; towards that must all his efforts be directed. He should consciously and of set purpose put this ideal before himself. The young should be taught to aspire to harmony in bodily movement, harmony in thought, harmony in vision and aspiration. The oneness of life must be stressed: oneness with one's neighbours, oneness with environment, oneness with the human race, oneness with the Creator of all things. They young should be taught that the ultimate reality is joy. If all the world over, they can be brought up on this ideal, if strife and discord can be shown to be what they really are—the results of base ambition and want of respect for others,—if the youth can be imbued with the sense of the dignity of manhood and of the sanctity of human life, what a difference will it mean to the world! Will the teachers take up the challenge? The veneer of culture, of superficial refinement, all that art and literature and science have superimposed on us, has not really improved mankind to the extent that we desire. Our brute inheritance still drags us down. We cannot wholly banish from life envy, hatred, malice, and all the other baser motives; but what we can do is to practise virtue, kindness, and generosity, charity, mercy and humanity, so that mankind may approximate nearer to the divine and be justified in looking upon itself as the chief of created beings.

Varieties of Education

That being accepted as the ideal to be striven after and if possible attained, it is obvious that there can be no water-tight and mutually exclusive divisions between different types of

education or among different types of men. Every kind of man, whatever his talent and aptitude, should be trained for the attainment of this ideal to the extent to which his *virtu* will allow. Not all will succeed ; many will falter and fall ; but the mere fact that one has striven for it and honestly sought to achieve it will be enough to make the world a better place to live in. In his own sphere of work and in his particular surroundings, an intellectual engaged in his special task of creative or critical work, a soldier obeying his officer, a politician commanding the listening senate's applause, a businessman engaged in the production or distribution of wealth, a labourer earning his bread by hard toil, can equally keep this ideal before him and in greater or lesser measure work towards it. Whether education is imparted with a utilitarian and practical aim or with a cultural aim, it should be possible for the teacher to give to it a direction and a shape in keeping with this ideal so that men shall have an opportunity to become the best of which they are capable and find in their daily tasks fulfilment and not frustration.

Every institution must impart some utilitarian education, some bread-winning education which will enable a person to live in reasonable comfort and freedom from economic worry. In order that education may not lead one to a blind alley or an over-congested field, it is necessary that it should be planned so as to be adjustable to the needs of society and suited to the natural talent of the individual. Therefore, at the end of the compulsory basic education, a teacher who has watched the pupil closely and is competent to judge, should decide which kind of training he should receive thereafter. Is he intellectually alert, more interested in thought than in action, fond of the humanities or of the sciences ; or is he daring and adventurous, intrepid and capable of physical endurance ; or do his gifts lie in the direction of exchange and barter, commerce and money ; or is he mechanically skilled and deft of hand and eager to run errands and keen on carrying out orders rather than displaying initiative and originality ? The teacher who is to watch these aptitudes of the pupil must possess sympathy and understanding and be watchful and observant. According to his judgment the child should be sent on to the subsequent grades of institutions to be fitted for the particular work for which he has a 'calling,' a 'vocation.' This should prevent the production of misfits,

although there will still be a few who, either through the mistaken judgment of the teacher or a late development of their gifts, find themselves in institutions that do not suit them. It should be possible to repair the mistake before it is too late and divert the pupil to institutions better suited for him. It would prevent the blind rush towards only one kind of education. It would take into account both the needs of the country and the pupil's aptitude.

Infant and Nursery Schools

I propose to refer very briefly to some gaps in our educational system. In this country little attention is paid to Infant and Nursery Schools, though it is here that the foundations of education can be well and truly laid. The training and teaching of children and the development of educational provision for them up to the age of 7 plus are urgently required in every state and province. It is at this age that the child's future is really shaped. He seems so happy sitting in the dust, playing with a broken twig all through the day that most parents are reluctant to send him to school : they imagine they are naturally best qualified to bring him up. In one of his matchless lyrics in "*The Crescent Moon,*" Rabindranath Tagore says to the child :

“The wind carries away in glee the tinkling of your bells.
The sun smiles and watches your toilet.

The sky watches over you when you sleep in your mother's arms, and the morning comes, tiptoe to your bed and kisses your eyes.”

It is a pretty picture and most parents are not willing to send their children away from home. But in foreign countries one notices how happy these little children are while at the Infant School. There are activities, interests, experiments, but no 'subjects of study.' They are taught grace of movement in the joyful dance. They are taught to sing folk-songs and nursery-rhymes. They are encouraged to do constructive work of many types. The three R's are taught whenever the child wants to learn them, whether at the age of three or of six. The children are encouraged to spend as much time of the day as possible in the open-air, surrounded by trees and birds, to explore as many places as they can, to ask what questions they like. Above all they are encouraged to have “delight and liberty, the simple

creed of childhood, whether busy or at rest." The three main pioneers in respect of infant and child education, Froebel, Dewey, and Madame Montessori, are all agreed in permitting the child to learn by observation and unorganised experience, in making adequate provision for individual occupation with as little attention as possible from the teacher, in treating the child as child, and in emphasising self-education, specially 'learning by doing.' It was only after the passing of the Education Act of 1918 that in England Local Educational Authorities were permitted to establish Nursery Schools and classes for children under the age of five. There has since then been a growing demand that these bodies should be compelled by legislation to provide adequately for children under five as they are required to do for those over that age. The Board of Education makes grants for Nursery Schools for children between the ages of two and five subject to certain conditions such as open-air buildings, whole-day sessions with carefully planned meals and sleep ; the daily visit of a nurse and medical inspection are provided. The words of Sir George Newman may be quoted : " Let us make clear, precise and definite these facts, (1) that the child under five stands at the gate of our whole educational system, (2) that the child is the seed-plot of everything medical, physical, mental, and moral, (3) that what happens to the child before it is five is bound inevitably to have results for good or evil—and finally that the child is not yet effectively provided for." In Russia, there is a special department for the Protection of Motherhood and Infancy : it organises creches, nursery schools, and kindergartens. " A creche may be attached to a factory or mounted on wheels and follow the harvest (this for nurslings only) ... Soviet Russia believes strongly that the education of young children is the business of the State. The main sources for the financial maintenance of nursery institutions are the State Budget, the Local Budget, the funds of State Social Insurance, and miscellaneous sources, such as the contribution by the parents (according to a definite scale fixed by the State⁸).

In France, forty per cent of children between two and six years of age were receiving education in 1936-37 in Ecoles Maternelles and nursery classes. The Ecoles Maternelles are

⁸ V. Fediaevsky and Hill : *Nursery Schools and Parent Education in Soviet Russia* (Kegan Paul).

supported by State, Commune and voluntary subscriptions. The school arrangements are very flexible—a child may come to school for the whole day or a couple of hours in the morning and even then may be absent for a walk with his mother⁴".

Italy educates about 27 per cent of children of pre-school age in her "Opera Nazionale per la Protezione Della Maternità e Dell' Infanzia." So far as possible the welfare and educational work for young children is closely related to the home, and the family, the key word of Italian life, is carefully fostered⁵".

In some cantons in Switzerland attendance is compulsory for one pre-school year. In others, the pre-school course lasts three years and is organised by the State. In Germany, "it is not the intention of the Nazi Socialist State to deprive the children of family influence⁶".

In the United States of America, nursery schools were in the beginning run by Universities and Training Colleges, mainly for psychological research, for interest in studying the laboratory aspect, not only of the children, but also of their parents, and of their whole environment⁷.

It may be added that the Montessori Society of Germany was dissolved by the political police in 1935, and in 1936 Mussolini's Ministers of Education decreed cessation of all official Montessori activity in Italy.

At the Infant School, special care is taken about diet and nutrition and every child gets the necessary quantity of vitamins, fluids, proteins, fats, and carbohydrates. The Nursery School provides conditions that promote and foster good growth and health, protective care against accidents and illness, regular medical inspection, and prompt treatment of maladies, defects, and tendencies towards ill-health. It is of course obvious that the teacher in an infant school—preferably a woman—should have a real love for children and be able to understand them and play and laugh with them. As Bertrand Russell says, "There is

⁴ F. Hawtrey : *French Nursery Schools* (Dent).

⁵ Marrano : *New Education in Italy*.

⁶ Dabney Davis : *Young Children in European Countries* (United States Department of the Interior).

⁷ M. Dabney Davis : *Nursery Schools, Their Current Development and Practice in U. S. A.*

only one road to progress in education as in other human affairs : science, wielded by love. Without science love is powerless, without love science is destructive. All that has been done to improve the education of little children has been done by those who love them, and those who know all that science could teach on the subject." She should have been specially trained and have a full knowledge of child psychology. It may be hoped that this essential and basic grade of education will in future receive more attention from local boards and municipal corporations, and that philanthropists and the State will give adequate encouragement to the founding and maintenance of such institutions. Plato's words are still true : " Whatever the creature, be it plant or animal, tame or wild, if its earliest growth make a good start that is the most important step towards the consummation of that excellence of which its nature is capable."

Art Education

Another aspect of education which has been neglected in this country and the importance of which must be recognised is that connected with the teaching of Art. Art Education may comprise Art Schools, Art as a part of general education, and the training of teachers of Art. Some may attend Art Schools for pure culture ; others because it may help them in their industrial and commercial occupations ; yet others in order to earn a living in which artistic abilities are required. There has been a tendency in some quarters to set art " altogether outside the general trend of national life and ideas ; to assert that it has no connection with ethics, religion, politics, or any of the general conceptions which regulate action and thought ; to say that art is simply beauty, and that in beauty there is no distinction of high or low, no preference of one kind above another⁸". According to this view the artist is just a picturesque figure, a freak, a person with no place in the realm of utility. To some extent, the poet is also similarly condemned. There was some excuse for this view in the passages in which Plato eulogises the artist. In one of his best known passages, he describes Art as—

" A madness of those who are possessed by the Muses ; which enters into a delicate and virgin soul, and there inspiring frenzy, awakens lyrical and all other numbers ; with these

⁸ G. Lowes Dickinson.

adorning the myriad actions of ancient heroes for the instruction of posterity. But he who having no touch of the Muses' madness in his soul, comes to the door and thinks that he will get into the temple by the help of art—he, I say, and his poetry are not admitted ; the same man is nowhere at all when he enters into rivalry with the madman⁹.

But the Greeks, though they thought thus, brought art into their daily life, and produced household crockery, pots, pans, clay figures, that are beautiful beyond compare. They identified the good with the beautiful. To quote Plato again :

“ We would not have our guardians grow up amid images of moral deformity, as in some noxious pasture, and there browse and feed upon many a baneful herb and flower day by day, little by little, until they silently gather a festering mass of corruption in their own soul. Let our artists rather be those who are gifted to discern the true nature of the beautiful and graceful : then will our youth dwell in a land of health, amid fair sights and sounds, and receive the good in everything ; and beauty, the effluence of fair works, shall flow into the eye and ear, like a health-giving breeze from a purer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason¹⁰”.

Music, song, painting, sculpture, aesthetic dancing, and monumental architecture, should be encouraged in all our institutions, even apart from their utilitarian value, as adjuncts or conditionings of objects, serving other utilities. Several aesthetic arts, either directly, or as adjuncts, have played an important part “ in developing, extending, deepening, crystallising and transforming into dynamic action many of the finer impulses or other qualities in human beings—qualities of courage, self-sacrifice, devotion, pure love, endurance, and the like.” There should be, attached to every University, and if possible, every Municipal Hall, a museum illustrating the different aspects of Indian culture. Officials and private individuals can all unite in furnishing them. Examples of Indian painting and sculpture plaster casts, objects of anthropological and ethnographic interest, articles of industrial and commercial importance, the arts and

⁹ *Phaedrus*, 24a (Translation by Jowett).

¹⁰ *Republic*, III, 401 (Jowett's translation).

crafts, decorative art, should find a place there; as also manuscripts, examples of calligraphy and bookbinding. There should be developed with the assistance of ethnologists and archaeologists, an Anthropological Section of the Museum. But, in addition, there should be Arts Schools working in close collaboration with Industry. Some of these schools, at Stoke and Birmingham, for instance, have done much to help the industries of silver-smithing and metal-work, silk, pottery, and printing; classes are held in framework knitting, carpentry and joinery, plasterer's work, brickwork, decorating, dress design, stone-carving; photo-litho, posters, folders, Christmas Cards, woodcuts. At Stourbridge there is a School of Arts and Crafts, which has achieved remarkable results especially in relation to the Glass Industry; it imparts a pre-apprenticeship training in glass-making, design and decoration, confind mainly to boys of the age of 12 plus to 16; the training of young designers based on the supplementing of studio work with actual production at the furnace and in the decorative workshops; and the further training of those already in the Industry either as designers or craftsmen. Some institution, like the Arts School at Lahore, Bombay, Lucknow, or Calcutta, might also organise an exhibition of Contemporary Art in Industry. Such an exhibition, organised in 1935, by the Royal Society of Arts in collaboration with the Royal Academy, was a great success as it raised the prestigs of industrial art and gave both artists and industrialists new ideas as to the possibilities of co-operative action.

France used to have a Ministry of Fine Arts; its duties were the care and preservation of national monuments, the control of national museums and galleries, management of the Paris School of Fine Arts and School of Decorative Arts, supervision of the French Academy at Rome, the national factories at the Gobelins and Beauvais as well as the purchase of work by living artists.

I advocate the opening of schools of Arts and Craft and Art Galleries and Museums because of the importance of art in any satisfactory scheme of education. Artistic talent can be put to use in providing grace and beauty to craft-work, in textile designs, in wood-carving and pottery, in typography and cabinet-making, in glass-engraving and theatrical costumes, in light metal-work and book-binding, and almost in every sphere of the life of the individual and society.

Adult Education

In spite of some efforts here and there, Adult Education is still not attempted in India on any considerable scale. The percentage of literacy is still very low, and naturally our first endeavour should be to raise it. But that is not to say that the Universities and Local Boards should postpone to a distant future all attempts to work in the domain of Adult Education. The training of teachers for adults is a task which can best be performed by the Universities ; they need to have a knowledge of adult psychology, they will have to deal with persons who in some respects are experts and specialists. As a competent worker in the field says : " Intellectual pursuits can suffer no depression. The ambition of adult education is to set men free—from governmental oppression, from materialism, from bad taste in living, in music, in drama, in recreation, and most of all free from the utter drabness of unfilled lives"¹¹. Adults learn more rapidly than children. The observations of Thorndike proved that even persons of fifty need not be deterred from trying to learn anything which they really need to learn by the fear that they are too old. Adult education should aim at continuing education throughout life for all types of adult individuals, for the University graduate as well as for the peasant, as much for the landlord and the mill-owner as for the factory labourer, as much for the legislator as for the office clerk. Education in maturity is of value to all : it creates and provides new standards of value. Sir William Livingstone, in a recent thought-provoking book¹², rightly says that experience of life is necessary for the full and fruitful study of subjects like literature, history, politics and economics, and that therefore the cultural education of the young is and must be very incomplete when they leave school and even when they have taken a university degree—not from any fault of their own but because they have little first-hand knowledge of life. " Adult Education," he says, " is given to students who desire it, who have the mental development to receive it, and who have the experience of life necessary to value and interpret it." This throws open a limitless field ; hitherto the Adult Education movement had embraced only the illiterate or the half-educated. But if it includes—as it should—even those who have in their

¹¹ M. A. Cartwright : *Ten Years of Adult Education* (Macmillan).

¹² *The Future in Education* (Cambridge).

youth received advanced education, how vast does the problem become and how heavy the responsibility of those in charge of the movement ! As the late Poet Laureate said :

“ Knowledge accumulateth slowly and not in vain ;

With new attainment new orders of beauty arise, in thought and art new values¹³.”

On the other hand, there is Mr. Stephen Leacock who complains that education is getting longer and longer. “ Life has too little evening. It has all run in arrears and never catches up.” But even he pleads for education that does not end with college and for learning that never dies.

Religious And Sectarian Education

Modern education is godless ; it is entirely secular ; it ignores the inner man. In greater or less measure it builds the body, it trains the intellect, it enables one to win one's daily bread. But it keeps society, science, and religion in separate and water-tight compartments, leaving the last to take care of itself. It takes no account of ‘the inner law of the heart.’ “ The artist is taught to produce beauty, and the governor to govern well so as to produce a prosperous and well-ordered city¹⁴.” But the teacher is afraid or unwilling to teach that nothing that we aim at, speed, beauty, prosperity or the like, is of value in itself, that they are all a means to an end, and that end the willing fulfilment of God's purpose. It is forgotten that mind and character must have a spiritual element. We have been educated and are educating in a very narrow grove. In most institutions religion has no place. There are, of course, historical reasons for it in India. The State, in accordance with its policy of religious neutrality, has not permitted religious instruction in its educational institutions. The local boards and private schools have also refrained from it as they have among their pupils students belonging to several denominations. Then those who belong to an earlier generation, brought up on the pure cream of the rationalist and positivist creed, have no use for religion. The Victorian agnostics are their masters and they know no prophets save Harrison and Comte. They take no account of the world of hints and half-lights, echoes and sounds from elfland,

¹³ *The Testament of Beauty, I.*

¹⁴ Gilbert Murray : *Stoicism*.

the fragrant shadow of the dusk. During periods of revolution, religion is at a discount. Atheism flourishes. Churches and temples and mesques are deserted. A 'progressive' nation dismisses religion as an opiate. But religion appeals to something bound up with our life. It touches our innermost self. It satisfies our eternal craving for peace and tranquillity. It brings to us comfort and solace in moments of trial and grief. It moves our inner self. It does more. It teaches us to aspire to a certain level of moral excellence ; it points to a certain level of conduct below which we dread to fall. In our action and in our thought it influences us and elevates us. It provides us with a safe and unchanging background ; we are not cast adrift ; we have a heaven of rest, when all else fails. How shall we train our youths so that they may grow to be God-fearing and God-loving ? All religions are attempts to state and explain the problems of life, of the universe and of the real nature of man ; they are all based on certain fundamental truths. Round these basic principles have grown, in course of centuries, accretions of commentary, gloss, explanation, elucidation. Shorn of these, the naked truths shine resplendent, serving as beacon lights on the path of enlightened progress. If the main principles of Christianity, Hinduism, Islam, Buddhism, Zoroastrianism and the other faiths are collected together¹⁵ not only would much religious bitterness and misunderstanding disappear, but every young person would learn to have a wide, tolerant, and catholic outlook that would augur well for the future of mankind. There would then be no talk of Kafir, Mlechha or heathen. Religion would then cease to be a pretext for preserving effete institutions and customs that smother Truth beneath their dead weight. "Religion has its own enlargement, and an enlargement, not of tumult, but of peace." Attendance at the religious class should be compulsory in every institution. The teacher must be himself broad-minded and instil in the pupils a real reverence for all faiths and encourage an atmosphere of free discussion without seeking to preach a dogma. The words of the Apostle Paul should be constantly recalled by him : "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God

¹⁵ They have been collected in Dr. Bhagwan Das' : *The Essential Unity of all Religions.*

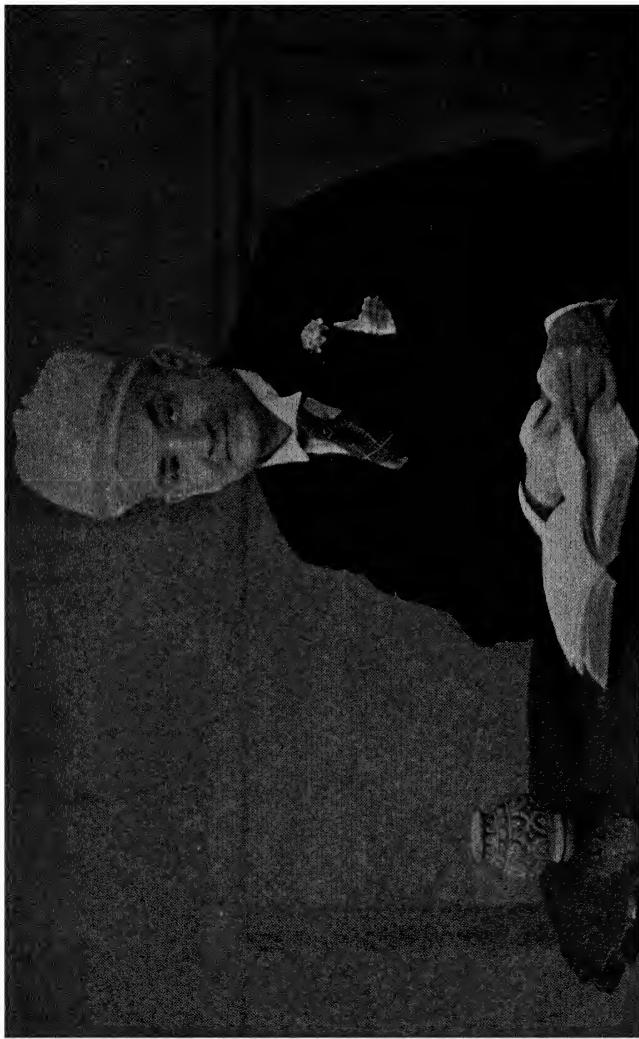
may be perfect, thoroughly furnished unto all good works." He should remember also Dean Inge's remark that it is impossible for those who mix at all with their fellowmen to believe that the grace of God is distributed denominationaly.

But while I advocate religious education, May I venture to say that denominational schools and colleges are an anachronism? They have had their day and should cease to be. They recognise, if they do not actively promote, religious differences. They impart to the young mind ideas of separatism rather than of solidarity. They teach the impressionable youths to look upon themselves as units distinct from the rest. They breathe the spirit of discord and faction. From very early youth the Musalman, the Christian and the Hindu is taught that he is Musalman, Christian and Hindu. As if that were not bad enough, there are even sub-denominational institutions now—the Shia College, the Kshattriya College, the Kasyastha College, the Jat College, the Kanyakubja College. There is the Muslim Educational Conference¹⁶, the Sikh Educational Conference and there are Inspectors of Mohammadan Schools. I do not object to the existence of Sanskrit Pathshalas and Arabic Madrasas that impart education along traditional religious lines. But sectarianism in Modern institutions spells disaster and may to a large extent be responsible for the separatist movements that are disturbing the harmony of national life. There are so many occasions for discord and misunderstanding later in life that at least while youths can still have ideals and generous impulses and noble desires, they should be spared the jarring sounds of "the holy strife of disputatious men." We in India have all a common culture. Whether we came originally from our Arctic homes, or from Central Asia, or from Iran, or Balkh or Badakshan, we are, for better or worse, Indians. We all speak one Indian language or another. Our music is Indian; our food is Indian; most of our manners and customs are Indian. Hindus as well as Muslims

¹⁶ The need for a separate Mohammadan Educational Conference cannot surely exist now. The General President of the last Conference was a Mohammadan. At this session we find that the President and Chairman of the Reception Committee are Mohammadans. The Exhibition has been opened by a Mohammadan. There are, among Sectional Presidents, 4 Mohammadans, 5 Hindus and 3 others. The Mohammadans cannot complain that there is any risk of their point of view being ignored.

speak and write in Urdu ; Hindus as well as Muslims speak and write Bengali, Tamil, Canarese, and Gujrati, Hindi and Marathi. Parsis speak and write Gujrati even as the Hindus or Muslims do. Can we not realise the many points of similarity and unity and minimise such differences as unfortunately do exist ? The points of difference are so few and relatively so insignificant that it is a thousand pities that in the press and on the platform they should loom so large and assume such enormous proportions. It is to the educationist that the country must look for the eradication of the canker that threatens to destroy the solidarity of the Indian nation. The teacher must himself be free from the cramping influence of narrow communalism ; he must think in terms of India and of humanity ; he must in his action and words demonstrate his complete impartiality as between creed and creed, sect and sect ; he must encourage a nationalistic and humanitarian outlook. The teacher has to show the right path. He can succeed only if he can inspire confidence by his sincerity and win respect by his conduct. He must uphold the dignity of his vocation by refusing to be made the agent for sectarian propaganda. He cannot serve his masters—the future citizens—aright unless he is above suspicion. Whether at the behest of the political party in power for the time being, or at the command of the bigots masquerading as communal leaders, or in obedience to the orders of Secretaries and Managers dressed in little brief authority, he must decline to be dragged down from his high position as the guide and the mentor who leads the way. He will succeed best when all his pupils of whatever community can come to him with the confidence that they will find there a generous friendship stronger than kindred. He will succeed if he has freedom of mind, freedom of research, and freedom of opinion. He will succeed if he can show the way to noble action rather than the primrose path of sloth and ease ; if he can teach his pupils

“ To suffer woes which Hope thinks infinite ;
 To forgive wrongs darker than death or might ;
 To defy Power, which seems omnipotent ;
 To love and bear ; to hope till Hope creates
 From its own wreck the thing it contemplates ;
 Neither to change, nor falter, nor repent.”



P. Seshadri Esq., M. A., M. B. E.,
President, All India Federation of Educational Associations.

Above all, he will succeed if he constantly remembers that a loving heart is the beginning of all knowledge and liberty the mainspring of life. If he goes to his task properly, he will turn out young men and women, burning with love for all mankind, intensely patriotic, eager to work, eager to know, regardful of the public good, keen on living a life of exertion, aware that true happiness lies not in the body or in wealth but in rightness and richness of understanding, striving for the good in all its forms, intent on the best of which their nature is capable—one unclouded blaze of living light. He must be conscious of the great work entrusted to him. He must have faith in the future of his pupils, in the essential nobleness of human nature, and in the oneness of mankind.

“ May He—who is one, and who attends to the inner needs of all peoples at all times, who is the beginning and the end of things—may He bring us together with the ties of Truth, of Common Fellowship, and of Righteousness¹⁷. ”

BENEVOLENCE

Benevolence is a duty. He who frequently practices it, and sees his benevolent intentions realised, at length comes really to love him to whom he has done good. When, therefore, it is said : “Thou shalt love thy neighbour as thyself”, it is not meant that thou shalt love him first, and do good to him in consequence of that love, but thou shalt do good to thy neighbour, and this thy beneficence will engender in thee that love to mankind which is the fulness and consummation of the inclination to do good.—*Kant*

¹⁷ “य एके वर्णो बहुधा शस्त्रियोगात्
वर्णननेकान् निहितार्थो दधाति ।
विचैति चान्ते विरचमादौ सदैव
स नो तुदथा शुभया संपुलक्षु ॥”

RECEPTION ADDRESS
SEVENTEENTH ALL-INDIA EDUCATIONAL CONFERENCE

By

RAJA MUHAMMAD AFZAL KHAN, MINISTER OF EDUCATION, JAMMU
AND KASHMIR.

It is my pleasant duty and my privilege to extend a hearty welcome to all the delegates of the Conference who have responded to the call of the Reception Committee at considerable personal inconvenience and assembled here from all parts of India to deliberate upon some of the most vital issues facing educationists in India, as in all parts of the world today. We have done what we could to make your stay here as pleasant as it was possible for us to do, but we are fully conscious of our limitations and must crave your indulgence to over-look whatever shortcomings you might notice in the arrangements. With the best will in the world we could not provide, in a comparatively isolated place like Srinagar, all the amenities which delegates to previous Conferences must have received in bigger centres where the Conference has been meeting in the past.

This State which has the privilege of welcoming you this year, has been India's most treasured beauty spot for hundreds of years. I have no doubt all of you will be able to find some time to visit some of these beautiful places which have served as an attraction to visitors from all parts of the world. It has distinctive traditions of arts and crafts, poetry and literature and has contributed to India's national life some of her greatest sons and daughters. To the making of its rich traditions. Hindus, Muslims, Sikhs and Rajputs have contributed in varying degrees and it is an epitome today of the different cultures that have gone to enrich the stream of Indian history. The legendary name of one of its rulers, Zultan Sainul Abidin, shines across the pages of history as that of an enlightened and broad-minded administrator and patron of arts. It has, like the rest of India, gone through many vicissitudes of fortune. It passed in course of time from a position of independence to one of subordination until it was finally absorbed in the Mughal Empire. The famous gardens round about Srinagar are a fine memorial of this phase of

Kashmir history. On the decline of the Mughal Empire the country changed hands and finally came under the rule of His Highness Maharaja Gulab Singh Ji who is the founder of the present ruling dynasty.

The last 100 years of stable rule have been marked by steady progress in all directions and the State today can claim a place by the side of other advanced State and Provinces. Since the accession of the present ruler His Highness the Maharaja Sir Hari Singh Ji Bahadur 15 years ago, the pace of progress has been greatly accelerated. His enlightened policy of strengthening social services in general and education in particular, has been translated into practical terms by his able Prime Minister who is gifted both with vision and efficiency. During the last few years, in particular, the State has not only launched upon a scheme of educational expansion on a wide scale but has also initiated a reconstruction of educational system on new lines. An educational Re-organisation Committee was appointed in 1938, under the Chairmanship of the present Director of Education, in order to survey the existing educational situation in the State and draw up a plan for the expansion and reconstruction of the educational system. The State is now engaged in the work of bringing education in *rappoport* with the socio-economic needs of the people and with modern, progressive ideas. We have opened a number of Basic Schools in different parts of the State and are carefully extending their number and scope. To staff these schools properly, and organise teaching work on modern and progressive lines, we had to take in hand the question of training teachers in the technique and ideology of the new type of education that was sought to be introduced. The Teachers' Training School in Srinagar is performing this important function and the success already achieved by the institution and the opinion of educationists, who have visited it from time to time, gives us the hope that our approach to this problem has been the correct one. We have also found it necessary, with the steady expansion of Secondary Education, to provide facilities for training our graduate teachers and with this end we have recently established a graduate training class in the P. W. College at Jammu. The question of girls' education has also been engaging the attention of the Government. The number of girls' schools has been steadily increasing and there are today a number of Girls' High Schools,

Middle Schools and several hundred Primary Schools in all parts of the State.

The training of women teachers has been facilitated by the recent opening of an S. V. class in Srinagar and J. V. classes in both Srinagar and Jammu. The Department has also under consideration the opening of an Intermediate College for girls. A regular system of Refresher Courses for Primary School teachers at all the district headquarters has been organised. These teachers get an opportunity at these courses to acquire knowledge of the latest developments in educational theory and practice. Annual Conferences of the officers of the Department are held in both the provinces for the consideration of important educational problems in connection both with the administration and technique of education. The organisation of a unique experiment in the form of a Labour Week in all the Schools of the State is calculated to develop a new ideology of service in the growing generation. During this week officers, teachers and students co-operate to carry on schemes of manual labour of social utility so as to bridge the existing gulf between the intellectual and manual workers. Equally important is the question of liquidating mass illiteracy without which even the best reforms founder on the rock of ignorance and dull conservatism. We have, for this purpose, initiated a widespread campaign of Adult Education which, in spite of many handicaps and difficulties, has met with considerable success. A net-work of village and town libraries has been established in order to bring useful knowledge and interesting reading matter within the reach of literate persons in these localities and arrest their lapse into illiteracy. Teachers, Government servants, voluntary workers and students of Schools and Colleges have been pressed into the service of this good national cause. I trust you will all grace the annual function which is to be held shortly in connection with our Adult Education Scheme.

I have no doubt, that the presence of experts from all parts of India, gathered in the Conference today, will give valuable guidance to us in our schemes of educational reconstruction.

The world situation has made the task of the educational administrator one of peculiar difficulties. We have come to a stage where we must critically examine ideas and ideals which we had

so far been accustomed to take for granted. We feel that the need for a re-valuation of our accepted standards was never so keen as it is in the crucial times through which we are passing today. A bold and courageous outlook on problems that matter in education is a necessity which we cannot afford to ignore without serious consequences. A Conference like this is expected to give a lead in the matter, and indicate to those of us who are concerned in the day to day administration of educational questions a correct line of policy which would ensure to the coming generations a fuller, happier and a more fruitful life.

A very important question which will, no doubt, engage your serious attention is the devising of ways and means for promoting and consolidating better relations among the various communities inhabiting this great land of India. We are responsible to the coming generation for solving what appears to be a hopeless tangle in communal relations. But I am optimistic enough to believe that the problem is not really so intractable as it might appear at first sight, and as the inheritors and representatives of the cultural wealth of India. I hope you will succeed in arriving at a solution which will promote a more rational attitude towards these problems.

I do not intend to take much of your time by discussing problems that you will consider in due course in your own Sectional Conferences and general sessions and to which Mr. Saiyidain, our Director of Education, will no doubt refer in his Address as Chairman of the Reception Committee. As one who has devoted himself specially to the study of these problems, I am sure you will consider seriously what he may have to say on these issues. I have confined myself to mentioning only some of the problems that are under the serious consideration of the State Education Department in order to show what we are striving to do and how we look forward eagerly to your guidance on the two central issues with which your Conference is faced this year.

Before I take my seat I once again extend my cordial welcome to you all and thank you on behalf of the Government and the people for accepting our invitation to hold your annual session this year in the capital of this State. May your discussions bear fruit and lead the country to a happier educational future.

WELCOME ADDRESS
SEVENTEENTH ALL-INDIA EDUCATIONAL CONFERENCE

By

K. G. SAIYIDAIN, B. A., M. ED.

Director of Education, Jammu and Kashmir.

I should like to associate myself with the welcome which has been extended to the delegates of the Conference by Khan Bahadur Raja Moh'd Afzal Khan, the president of the Reception Committee. May I assure you that all the members of the Reception Committee are anxious to make your stay as pleasant and comfortable as possible and hope that you will enjoy your short visit to this land of beauty that is Kashmir? Should our arrangements in any way fall short of your expectations or standard—as is quite conceivable—will you be generous enough to overlook it in the enjoyment of the natural beauty with which this city and this State have been so lavishly gifted! Such shortcomings will, no doubt, appear trivial when viewed against the background of this smiling valley and these gorgeous snow-clad hills, of which I hope you will carry a pleasant memory.

It is not, however, only the scenic beauty of the venue of this year's Conference which gives it a special significance. We are meeting today under conditions of unprecedented national and international emergency which it is not necessary for me to analyse. It is only an exceptionally short-sighted educationist who can afford to look upon this awful human cataclysm with indifference—an educationist who regards all the pulsating problems of life as foreign to the province of his activity. If education is a creative activity that shapes the character of individuals and communities and is responsible for their behaviour and reactions, educationists cannot, surely, regard with equanimity this sad spectacle of "what man has made of man." They must strive to produce more balanced, more sensitive, more socialised personalities in the children whom they are educating, and release them from the repressions and phobias from which they have been suffering as the result of an unsuitable system of education and an unjust social order. Nor can they afford to remain unconcerned about the "shape of things to come," about

the social order that is to emerge out of the fiery crucible of the war. For, even the best planned educational effort, hemmed in an uncongenial and adverse environment, is destined to prove futile. It is, therefore, only proper that educationists should put their heads together and, with courage and integrity, face the great educational issues confronting the country. There are some people of limited vision who are surprised at educational and cultural problems being discussed at such a critical time when the war has dwarfed every other issue into insignificance. But they forget that wars can have no justification except when they are waged in the service of precisely these cultural issues and with the object of securing for people the possibility of carrying on their cultural pursuits without external hindrances. Cultural values may appear merely academic and remote to the hard boiled materialist but they are greater than all the wars ever waged in the history of mankind and their imposing paraphernalia, and it is the sacred duty of educationists to guard them with intelligence and devotion. That is my aggressive rejoinder to those who would feign relegate creative activities to the background at times of crises.

This year the Conference is devoting itself specifically to the elucidation of two issues of outstanding importance for the future of this country : Education for Intercultural and Inter-communal Understanding and Post War Educational Reconstruction in India. I would not presume to anticipate the views of the President and the Conference on these issues because they challenge our collective vision, understanding and intelligence. But I do feel very strongly that, unless we can press all the forces of our national life to the service of bringing about a healthy and permanent understanding amongst the various cultural and communal groups inhabiting this great country, life would not be worth living and our educational effort would shatter itself against those forces of suspicion, prejudice and misunderstanding which arrest the free expression of man's real humanity and turn his spirit into stone. There is no greater duty before the true well-wishers of this country than to fight against all those forces which tend to create discord and bitterness in the hearts and minds of its citizens. Can there be a greater reason for national shame than the appalling fact that we who are the inheritors of a great cultural and humanistic tradition, who have

always prided ourselves on their mellow wisdom and their breadth of vision, who claim allegiance to religious systems based on peace and tolerance, should be steeped in an atmosphere of mutual distrust and make the variety of our religious and cultural tradition an excuse for fratricidal dissensions instead of being a means for the enrichment of our life and culture ? Whether the causes are purely economic and political as some contend, or are social and religious as others believe, it is certainly not easy to eradicate them, and nothing will be gained by an attitude of facile optimism. No doubt the entire trend of our history has been towards fusion and a synthesis of varying groups and cultures, but the last few decades have embittered and poisoned mutual relations to such an extent that only a radical, comprehensive and uncompromising crusade against intolerance and stupidity can produce any appreciable results. It is, of course, not possible for the educationists alone to bring about this great, psychological revolution ; their efforts must be supplemented by the creation of a just socio-economic order and the proper adjustment of political rights. But is there any reason why leadership in this field should not be assumed by teachers of all grades who supervise the youth during the most impressionable years of their life ? May this Conference succeed in offering the right guidance to them in this crusade !

Then there is the second important theme which will engage your attention during this session, i. e. Educational Reconstruction after the War. This is a large, comprehensive and many-sided problem and, though we might succeed in indicating the general direction of changes, it will take us decades of thoughtful effort to reconstruct the various stages of our educational system and dovetail them into one another. But whatever form it may take, I have no doubt that, so far as the stage of mass education is concerned, it will borrow largely from, and generally follow the pattern of, what is known as Basic Education. In this world of practical realities, where work is the basis of life, a purely bookish education can have no justification and the training of the hand must proceed in close correlation with the training of the mind. This basic, fundamental fact of education through productive work, which really means education for and through life, should not be gracefully forgotten by the academicians. They must be made to realise that, while theoretical

knowledge and its repository, the book are no doubt of incalculable value, intelligently directed and purposeful activity is an even more integral part of the play of life. One may sometimes overlook this in the crowded life of a modern city, but cannot easily escape it in the rural areas where the fundamental realities of life stare one more insistently in the face. I am reminded of a recent experience when this impression came over me with overwhelming force some weeks ago. Perhaps some of you have visited the Wular Lake and overlooked it from the top of a hill at Vatlab where one has a magnificent view of the sky and the clouds and the hills and the vast expanse of the lake all fusing into one riot of colour. Just below this point, there is a small village of fishermen—possibly a hundred in number—living in poor, miserable little huts, apparently cut off from the rest of the world. Their occupation consists in plying their crude little boats in the lake and catching fish for their livelihood. They have little contact with the outside world ; a group of visitors passing by their village is an exciting event and a stormy day over the lake, which makes fishing difficult, an economic tragedy. Watching this narrow field of their activities and their desperate struggle to eke out a miserable existence, I asked myself :—To what extent does academic knowledge impinge on their life ? How far are simultaneous equations or the French Revolution relevant to their interests and activities ? Will they enjoy life more and become better citizens if they learn a number of subjects at School and thereby acquire a smattering of miscellaneous knowledge ? Or, will it be more profitable for them if education were imparted to them through concrete, practical and purposeful activities, and knowledge of the social and physical environment were acquired in the course of such fruitful activities ? This is not to be little knowledge which raises man above other animals ; it is a point of view which gives knowledge its proper place in the economy of life. No educational system dare ignore these basic facts in the formulation of its ideology and technique and I have no doubt you, who are assembled here to give your authoritative opinion about the future of Indian education, will give these facts your due consideration.

Before I resume my seat, may I extend to you once again a most cordial welcome on behalf of the Reception Committee and

the Government as well as the people of this State ? The inauguration of the Conference by His Highness the Maharaja Bahadur is an earnest both of His Highness's personal interest and the interest of His Highness's Government in the success of this Conference. We hope that you will not only have a busy and profitable Conference but also enjoy your stay and find time to visit some of the beauty spots of this picturesque land. It would be both our duty and pleasure to place at your disposal our services for this purpose.

SIGNS OF POOR READING HABITS

1. Does the pupil point to words ?
2. Does he hold book incorrectly ?
3. Does he have poor posture in reading ?
4. Does he move lips in silent reading ?
5. Does he show head movements in reading ?
6. Does he show other forms of excessive articulation besides lip movement ?
7. Does he show signs of eye strain ?
8. Are there indications of far-sightedness ? Astigmatism ?
9. Are there signs of emotional upset or tension, particularly in oral reading ?
10. Are there indications of poor hearing ?
11. Does the pupil show a short span of concentration ?
(If so, the material is probably inappropriate for his needs.)
12. Does the pupil use single word attack rather than phrase attack ?

—Ray H. Simpson in the *Journal of the National Education Association of the United States, March, 1941.*

INAUGURAL ADDRESS OF THE ALL INDIA EDUCATIONAL EXHIBITION

By

DR. ZAKIR HUSAIN, M. A., PH. D.

I have been asked to open the Educational Exhibition arranged in connection with the 17th All India Educational Conference. As one of the numerous conventional futilities which it seems, one cannot altogether escape, I would much rather go through the formality with a speed that would not let it assume the dignity of a ceremony. But that would deprive me of the opportunity not only of expressing my deep gratitude to the great Prime Minister of this State for his personal kindness to me, but also of paying in the presence of this assembly of Indian Educationists and teachers my sincere tribute of admiration for his very helpful and progressive educational policy. It was due to his vision and foresight that, almost as soon as it was completed, the scheme of basic education was seriously taken up by this State and provision made for carrying on the experiment in circumstances more favourable than in most places in India. The whole of India should be grateful to the Prime Minister for providing this opportunity of conducting an educational experiment of national importance. That intended speed would also deprive me of the opportunity of expressing my gratitude to the organizers of the Conference for—I am not going to say—asking me to perform the conventional futility—but for enabling me to associate myself with something that greatly interests your distinguished Director of Education. During these many years it has been my singular good fortune to have been closely associated with Professor Saiyidain not only as a co-worker and a colleague but also as a friend and a brother. In my malicious moments—and I confess I have them and who has not?—I have greatly enjoyed the irritation, almost the dismay our friendship and co-operation have caused to some kind souls; but apart from this occasional malicious pleasure, I have cherished this friendship and co-operation as one of the prizes of my life which I only wish I had more amply deserved. Kashmir is very fortunate, indeed, in having a man of his great gifts, his vision and devotion to his work at the head of its educational administration. It can well be proud of him. We all are.

But this is not the only thing for which I am grateful to the organizers of the Conference. I am grateful to them for permitting me to associate myself in this way with the work of the boys and girls in our schools. As a humble worker in the field of education it is this association which strengthens and sustains one. As you go round the exhibition of their work, you may just say to yourself how fine this and how ugly that; I rather like this, I do not seem to like that at all. I would plead with you not to be satisfied only with that immediate reaction. As persons to whom the bewilderingly complex and yet the most charmingly attractive work of educating the younger generation of this country is entrusted, you will, I am sure, recognise even in the most modest of exhibits human documents of absorbing interest. You will be able to read in them the gripping stories of achievements and failures, of releases and inhibitions, of tactful help and guidance which leads on, and of presumptuous interferences which may all but frustrate. You will be able to see how aimless play goes into purposive joyful work and how at times under cover of half understood catchwords it seeks to remain just play, refusing light-heartedly to concede that life is, after all, a mere earnest affair. You will be able to see how the irresistible urge among boys and girls of a certain age to do things with their hands, to put things together and to take them to pieces can be used as one of the most potent forces in the service of an all-round education, without the necessity, as some eminent persons have chosen to say, of sending factory-inspectors to these cells of sweated child-labour. When you have seen all this and perhaps more you will not be easily taken in by the observations of Their Eminences even though they sometimes manage from their places of prosperous security to perpetuate in print their prejudices about problems they apparently fail to comprehend. You will, on the other hand, apply yourself, each in his own sphere, to the stupendous but the most urgent task of transforming our educational institutions from places of passive receptivity into those of spontaneous activity, from places of indifferent routine into places of deliberate thoroughness; from places of tedious ennui to places of the exuberant joy of achievement; from places of amassing unassimilated information into places of learning to get it and use it; in short, of changing our passive book-

schools into active schools of work—yes, schools of work—work not only of the hands but also of the mind. For, the work of the mind shares with the work of the hands all the qualities which go to make any work educative. All educational work, mental as well as manual, is characterised by the four distinct stages of (1) the initial idea, the stage, that is, of making a mental sketch or plan of the end in view, (2) of thinking out and providing the means necessary to attain the planned end, (3) the stage of actually using the means selected to reach the end, and (4) last, but by no means the least, the stage of looking at the result, of judging and criticising it in the light of the initial idea. Self-planning, self-activity, self-criticism are the necessary stages of this educative process. The solving of a mathematical problem, the translating of a passage from a classic, the making of a table or the making of an emotional resolve in a certain situation, all alike can have educative value in equal measure, but they do have it only in so far as they are used as occasions for going through the four stages I have just outlined. Educative work of this kind, educative in the sense of providing for the growth and the discipline of the mind becomes socially educative when it is made the occasion of co-operative endeavour. It becomes educative in the higher moral sense when this individual or co-operative endeavour is undertaking in the services of some of the external values of life. Into schools of such work have we to transform our present schools. Staggering indeed, and difficult beyond words—and yet, if we are to go forward as a people, a task which must be undertaken and performed. What must be performed can be performed. I hope and trust that in spite of anything that might be said or done to kill the idea or to smother the enthusiasm for it, it will be performed.

Mr. President, I beg to be excused for this digression. I was led into it by the thought that when you go through the Exhibition with an educator's eye you will probably also feel like this. But I admit that if you are too much of an educator you might well become an embarrassment to those who will be charged with the duty of showing you round. With a long queue behind you might not be able to spend as much time over the exhibits as such observations might demand. You will not be able, perhaps, to follow up here by means of relevant literature

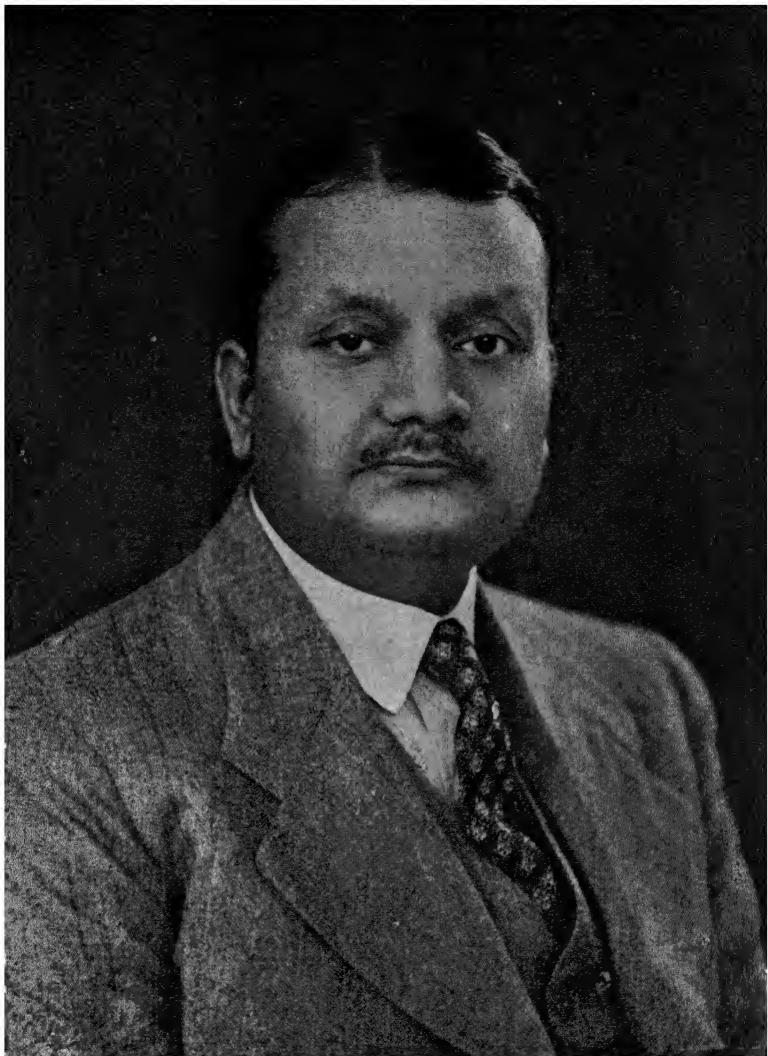
the line of thought some observation might start in you. You will, probably, not be able to find out when you could get more material to test your results. An Exhibition like the one we shall presently see cannot meet all these needs. Something more is needed. I shall throw out a suggestion. Would it not be a distinct and valuable service to those engaged in education if at some suitable place in India we had a Central Educational Museum with an efficient office of Information attached to it. A representative collection of important educational literature, a collection of school-books in use in India and abroad, a collection of teaching aids, a collection of students' work of all kinds collected according to a plan and classified and with a view to throw light on problems of educational practice, a collection of educational pictures, slides and films a number of other things could be kept at this central place with facilities for study and work and administered by a staff of competent and helpful educationists it will be a great boon to the educational profession in this country.

But who should establish it? Where are the resources for such an enterprise? I don't really know. But is it beyond the resources of a progressive Indian State like the one where we are meeting? Is it beyond the resources which the influence of the teaching profession in India should command? I would be surprised if it were; and I will not be easily surprised.

WHOM DO I CALL EDUCATED?

"Whom, then, do I call educated? First, those who control circumstances instead of being mastered by them, those who meet all occasions manfully and act in accordance with intelligent thinking, those who are honourable in all dealings, who treat good naturedly persons and things that are disagreeable, and furthermore, those who hold their pleasures under control and are not overcome by misfortune, finally those who are not spoiled by success."

—Isocrates.



**P. Amaranatha Jha,
Vice-Chancellor of the Allahabad University,
President of the Conference.**

CONCLUDING ADDRESS
SEVENTEENTH ALL INDIA EDUCATIONAL CONFERENCE.

By

PROFESSOR AMARNATHA JHA, M. A., F. R. S. L.,

Vice-Chancellor, Allahabad University.

Ladies and Gentlemen,

I wish to thank you warmly for the generous manner in which you have adopted Prof. Shah's resolution. We have now come to the end of a session which has in several respects been a momentous one. We have met in one of the prettiest and most fascinating spots which nature and human imagination and taste have combined to beautify. The Conference was inaugurated by His Highness the Maharaja Bahadur of Kashmir, under whose enlightened rule education in the State is being re-organised and expanded. We have had with us Sir Gopalaswami Iyengar whose progressive influence extends to education as to all other branches of beneficent activity. I do not think that any other session of the Conference has been so well and so influentially attended. We have with us all the Ministers of Kashmir, the Education Minister of Sindh, the former Premier of the North-West Frontier Province ; the Vice-Chancellor of the Punjab University ; the Educational Commissioner with the Government of India ; the Directors of Public Instruction of several provinces and States ; the head of the Jamia-i-Millia ; an educational free-lance like Prof. K. T. Shah ; the delegates of several Universities and of almost all branches of the Federation. Such an assemblage it has been my privilege to preside over.

At a large Conference such as this it is natural that the main work of discussion and deliberation should be done by means of Committees. But, thanks to the foresight of the Council and of the Reception Committee two symposia were organised for the general session. It will be recognised by everyone that these have been of the utmost value. The themes that were selected are of immediate importance ; they are far-reaching ; they touch the future of the country most vitally. Life in the country is being poisoned at the well-head ; suspicion and distrust are rife ; base motives are freely imputed by one section to

another. All communities alike must share the responsibility for this. It is no part of wisdom to ignore these disquieting elements in our national life. It is the mere madness of purblind complacency to refuse to recognise them. The dream of a universal peace must for ever remain distant unless we have harmony at home. The discussion that we had on the subject of Inter-communal and Inter-cultural understanding has been illuminating ; it has dissipated some of the clouds of darkness ; it has revealed that so far as educationists are concerned they are determined that so far as in them lies, narrow bigotry will not be permitted to flourish in educational institutions, that so far as they can, they will strive for harmony and mutual understanding, and that their influence will be exerted in the direction of peace and goodwill. Hindus, Muslims, and Christians have all been united in the resolve. That is most heartening. If they are to succeed, it is necessary that they must protect young minds from coming under the cramping influence of the rabid instruments of anti-national propaganda.

Our second symposium on post-war Educational Reconstruction has also been of much significance. We all desire to remould the world nearer to our heart's desire. We wish to have for the future generations peace and happiness ; we wish to prevent the production of misfits : we wish to prevent intellectual wastage ; we wish, if possible, to avoid the faults that have led to unemployment and bitter disillusionment. Mr. Sargent, who opened the Symposium in a most thoughtful address, rightly said that a soundly conceived system of popular education ought to satisfy both the cultural and the economic needs of the community. There is a danger, in the graphic language of Dr. Cousins, that if education so long has been too 'arty' it may hereafter become too 'crafty'. It is necessary constantly to remember that the growth and enrichment of personality are the prime concerns of education ; and that if these are properly looked after, the super-structure will be well and truly constructed. No one scheme of reconstruction should demand superstitious veneration ; scope must be left for variation and experimentation.

As I have said, our main work has been achieved in our Sectional Committees. We have been fortunate in having as our Sectional Presidents, Sir Kailas Haksar, whose administrative

experience is deeply enriched by his wide cultural interests; Dr. Zakir Husain, whose name will for ever be associated with a most important educational scheme; Mrs. Brijlal Nehru, whose active participation is an indication of the interest which women take in our work and whose thoughtful address has been so much appreciated; Principal J. M. Sen with long and varied experience; Principal Sondhi who is a familiar figure at Olympic Games; Prof. Diwan Chand Sharma, who bears his load of learning lightly as a flower; Mian Afzal Husain, who if he had his way would convert all educational centres into Srinagar; Mr. Foot whose headship of a great Public School has won universal confidence; Mrs. Cousins, whose interest in Indian art and culture is so genuine and well-informed; Mr. A. N. Basu, with whose valuable work in the Federation we are all familiar; Mr. Harvey, who has such a detailed knowledge of education in several countries and an enthusiasm that is catching; Mr. Habibur Rahman, the head of one of our latest Teachers' Training Colleges. Nor must I omit to mention the energetic Sectional Secretaries who organised their Sections and presented to us such admirable reports; the Local Secretaries specially deserve our warm thanks. While we have missed sorely the genial and energetic figure of Principal Seshadri, the President of the Federation, we have with us the indefatigable Secretary, Mr. D. P. Khattri, who knows all that is worth knowing about the Federation. The President and Chairman of the Reception Committee have been most courteous. All these have made our Conference a unique success.

Ladies and Gentlemen, to-morrow is Vijayadashami. According to our belief, tomorrow the forces of evil and disaster are to be vanquished, and the cause of right and peace is to triumph. Is it not symbolical that we should be meeting on the eve of this victory? May we go back from this Conference with the sure conviction that however dark and threatening the horizon, sunshine will smile once more, the faith that aggression and brute force cannot flourish for long, and the belief that knowledge and wisdom will elevate and ennable mankind.

THE PLACE OF POLITICS IN NATIONAL LIFE

By

PROF. S. V. PUNTAMBEKAR, M. A. (OXON), BAR-AT-LAW,

Professor of History and Politics, Hindu University, Benares.

The Mahabharata tells us that when politics becomes lifeless, all knowledge sinks, all bases of civilisation decay, all foundations of human life are shattered. It is politics alone which makes possible all forms of high spiritual life, all forms of religious life, and it is politics which makes all social life good and all human knowledge possible. In short, in politics are realised all our realities and ideals of human life.

On the occasion of the celebrations of Rakshabandhan and Gurupurnima, let us try to realise the significance of this message of the Mahabharata. It implies that there are three debts we owe, namely, the debt to our family and society which maintains us, the debt to our culture and country which protects us, and the debt to our divinity and humanity which inspires us. In a country where our cultural values are on trial or in the melting pot, and where our political virtues are being destroyed, I am glad that there are centres of loyalty and organisation where these cultural values are being maintained and these political virtues are being upheld and organised. The Rashtriya Swayamsevak Sangh is one of them.

We are passing through a crisis at present, and the country is face to face with internal and external dangers. Conflicting views about the duty of Indians are being put forth with equal vehemence. There are those who are advocating pure and unadulterated, infallible and absolute Ahimsa, as the permanent panacea for all the ills of mankind, while there are others who recognise the limitations of the doctrine in its relation to the purpose and problems in hand, to the occasion and strength in possession. The relative values and legitimate use of these two concepts can be tested only in times of crisis and revolution such as the present. Both seem to be theoretically faultless, but the latter is certainly more practicable and necessary.

To preach and propagate absolute Ahimsa alone for all countries in all circumstances and occasions to solve all their

problems, and to condemn all military and defence preparations for resistance and to ask them not to fight is, I say, criminal, especially when they are engaged in a death struggle to save their very existence. This attitude belongs to the medieval times. This extremism of doctrine is a relic and legacy of a bygone and discredited age which was individualistic in spirit and absolutist in its claims. It was an age when man was centred more in himself and in his one-sided and absolute doctrines, and when he cared more for his own salvation and the acceptance of his monistic views and values of life. He then attached himself to one interpretation alone of life and sometimes struggled and died for it. He had no real vision but he seemed to possess a conviction for himself and created an illusion for others to follow. The history of medieval Christian, Muslim and Hindu sects provides a large number of instances of this attitude. Most of their extreme, one-sided and absolute doctrines are now discredited and given up. And yet, this is what the pure Ahimsaists are doing here. They preach the supreme efficacy, infallibility and practicability of their doctrine. They want to experiment on every Indian and on every Indian situation with their principles and doctrines based on Ahimsa, where they consider the aim as subordinate to the weapon used, and hold means more important than ends. They do not care for opponents and enemies if they do not accept their new faith or credology. They think that they have achieved Swarajya, independence and freedom for themselves in their homes and huts, in their jails and jungles, and in their shrines and ashramas. They firmly believe that these will come round. It does not matter how long it takes. They have the vision, they have the faith, and time is eternal. They do not know or care for any position or view other than their own.

This belief is not accepted by those who believe in the positive protection and progress of society by resisting its enemies, and by removing its obstacles and evils, both internal and external. They do not adopt Ahimsa as the end and means of all existence. Absolute Ahimsa is a cloister virtue with a cloister value in the present evolution of human mind and society. It is good for heart, at home or in a hut, in a shrine or a temple, where one does not come in contact with evil except the one you mentally create or imagine. You run away from it. You want

to escape it by your seclusion and avoidance of contact. You don't want to resist it or overcome it by fighting it. Pure Ahimsa is good for monks and nuns, for Yatis and Sanyasis, who receive or claim visions of a coming better world. But it is not always good for those who have to fight evil enemies and warring opponents. To meet them, collective organisations trained for resistance and causing defeat to the enemy are necessary.

Then what is our duty? To-day we should consider him to be *citizen* who can fight for the defence of himself and his family, for his country's safety and independence. He must be *defence-conscious* for his nation and national ideals and be prepared and trained to defend them.

I think it is real politics which leads to the acquisition of real power for national protection and independence. For this the question is: Is physical and military organisation necessary for defence and deliverance, or is it not? It is plain that mere talk or prayer for peace will not give peace. It has to be achieved and maintained. If you carry an idol of a saint or a sage in a procession, will that stop an epidemic or invasion or insurrection? Armies of great doctors and nurses in the first emergency and of generals and soldiers in the second will alone do the work and serve the purpose.

Witness the fall of the Roman Empire in the fifth century. Rome was sacked in 410 A. D. The empire was officially converted to Christianity in the fourth century—Christianity which preached and condemned government as evil, was as evil, property as evil, power as evil, resistance as evil, old civilisation as evil and other religions as evil. And yet the processions of the church, and of Christ's and Mary's, of Apostles' and Saints' images, and the ringing of bells, piping of organs, and singing of psalms, did not stop the German barbarians from destroying the Roman empire and Christian churches and monasteries. The invasions of heathen Turks and Mongols against Muslim kingdoms and empires of Asia and Hindu kingdoms and empires of India in the Middle Ages point to the same moral. In every case, the vanquished nation was militarily and morally weak and disintegrated without any united power of resistance and organisation. Christianity preached: 'Pray and live in monasteries' and 'Powers that be are ordained of God.' Therefore they are not to be disobeyed or resisted.

St. Augustine in the fifth century believed in a City of God. He had no thought to spare for the city of man. His City of God had no boundaries and had no earthly existence. It sheltered only the faithful and the elect. Others were outside the pale, condemned to eternal hell. It trafficked only in spiritual values and had no concern or regard for human secular values. It was this attitude towards life and its preaching that had destroyed gradually the military fibre and moral will of resistance. It was only the martial spirit of German races which saved them from Huns and Turks.

Therefore I say we must become *defence-conscious* and create *power of organised resistance*, for which the use of arms may become necessary and inevitable at proper occasions. This I say, is the message of history, nations and religions. Swarajya does not mean renunciation of power, nor indeed merely its denunciation, but chiefly its acquisition. Today there is no balance in our ideas and ideals, values and virtues of life. Extreme doctrines are preached and promoted, and their opponents are abused and thwarted. It is by striking a judicious balance between real values and aims of life, and proper means and legitimate ways for achieving them that we stand to gain, achieve and conquer. It alone contains a message of success for us.

A NICE SENSE OF LIFE'S VALUES.

"Don't let books get you down. The most pitiable specimen in the profession is that man who is so completely dominated by the intellectual that he gets nausea every time he hears a college yell. To get this way, or even partly this way, is to cultivate a viewpoint that has no nice sense of life's values, and from which no pupil can be instructed in well regulated living. To feel the nobility of useful labor, the joy of healthy recreation, and the inspiration of respectful workship—this also is life."

—JOHN C. GREEN, JR. IN *Thumb Tacks*

WHAT IS THE USE OF UNIVERSITY EDUCATION

By

THE REV. L. D. MURPHY, S. J., M. A.,

Principal, Loyola College, Madras.

(The Convocation Address of The University of Madras.)

To this question it would be right to answer, "University Education is of no use but of much good"—much as Socrates was of no use except in a limited way to Xanthippe, but of great imperishable good to humanity. People who question the 'Use' of University Education have in view an immediate and severely practical utility. To them it is axiomatic, it is almost as incontestable as a dogma of religion, that what cannot be immediately traded in as negotiable merchandise at the ports of life is of no use. In the business of lease and lend what use—they ask—can you make of Literature or Philosophy except as a pitiable windbag to cool your porridge? In the fever-fret of human, active, pulsating life, what commerce can there be with death? Sanskrit is dead, and so is Asoka, so is Mohenjo Daro and Troy. University Education is thus discredited as something ineffectual, trifling, other-worldly, and as far divorced from living reality as a disembowelled mummy.

To this charge it is no sufficient answer to point to the research departments of our Universities. Research admittedly widens and extends the field of knowledge. That is immensely desirable; it is even a need; but the connection of research with Universities is recent, and in a way fortuitous and largely the outcome of public bequests which have made it possible to associate specialised laboratories with University bodies. After all the research student is one in a thousand, and most of the Graduates whom I have the honour of addressing have never even dreamed of knocking at its gates. The primary business of a University is the communication, the wide dissemination rather than the discovery, of knowledge.

Of what use is then the knowledge thus communicated? If you are going to take the strictly severely bread and butter utilitarian outlook, one might reply without much exaggeration that University Education in this sense is well nigh useless. In this restricted sense your Ancient History and Logic are useless; your profound Mathematics superfluous, provided you

know how to add up and balance a small domestic budget; your dead languages and dead poets fit only for dreams, and as out of place as ghosts in the market place. Nevertheless at all times, and in all countries, from ancient Greece to modern India University Education has kept company with these speculative futilities, and age seems to have guaranteed its wisdom. It is worthwhile underlining this fact to-day, because the clamour is increasingly loud that University Education does not give what it has never promised to give, but what unwise people think it should give, viz a trade and a job. A University is not a technical school any more than a museum is a factory. Praise of the one involves no disparagement of the other. Each is good and necessary ; but they differ in outlook. The University aims at culture—a very real, thoroughly worthy, though a much misunderstood and much maligned Goddess. The technical school aims at progress and success. The University course provides an all round fitness, and therefore demands leisure. The technical school provides a specialised fitness and requires concentrated busy-ness. The University looks to the horizon: the technical school surveys the shore. They have a common denominator in Art, where University Education supplies the idea or inspiration and the technical school the palette. They are both Art's ancillaries; but one wears wings and the other a rainbow. Most significant perhaps of all differences is this; the University is to-day reciting its lessons in philosophy, in poetry, in art, in literature with as little change from our grandfather's day as Big Ben ringing the hours. The technical school changes from progress to progress, and in a generation brings you from the penny farthing bicycle to the flight of a Hawk or a Hurricane.

It would be an egregious mistake to damn University Education for this reason as a thing of stagnation. The unruffled waters of a great lake appear to be static. Whereas in fact they nurse a dynamism that will launch ships, light towns, deal death or mend life. University Education is eminently dynamic, but I have time now only to hint, and that sketchily, at one of its many dynamics—learning : learning both as an energising act of high frequency, and learning as a reservoir of high potential.

This learning which you have been at such patient pains to acquire, derives its value not so much from the information

which you pick up—vastly important though that information be, even though you will soon forget it and even though in the meantime you make no ‘use’ of it—as from the frequent and energising discipline of the mind and the intellectual habits resulting therefrom. One is not going to hop, or skip or jump one’s way through life; nevertheless these are the ways by which we achieve a suppleness of body, a staying power and general soundness of wind and muscle. The far more vitally and fundamentally important fitness of the mind is attained by corresponding and proportionate exercising of the thinking faculty. Quickness of thought, the power of concentration, readiness of understanding, do not come overnight. From thought to judgment or from reason to conclusion and to its adequate expression is a labyrinthine path for novices. The novice must be trained to form opinions not at random but on evidence, and this involves the marshalling and appreciation of evidence, the sifting of evidence from hearsay, discrimination between the idle and the relevant. One must learn to proceed not precipitately under the bias of wishful thinking or the superstitions of the clan, but guardedly with an eye on the prejudices of custom, sentiment or temperament, which may warp our judgment. It is of secondary importance, so far as this training is concerned, whether it is exercised in the field of imaginative literature or in matter-of-fact science or in the rarer air of pure Mathematics. The fact is that it can be exercised in the study of a dead hero of antiquity, or in the assessment of a modern poem, or—though to a less extent—in the chemical analysis of a mixture. What is needed, and what University Education provides, is a field where judgments are fixed, conclusions confirmed, and the mental yardstick can be used. It is like having at hand a book of problems with the answers given at the back to check our accuracy.

Having trained you so laboriously the University does itself and you less than justice in the examination by which it tests your merit. I am not the first to cast a stone at our system of examination; undoubtedly its advantages considerably outweigh its defects, else it would long ago have been buried under a cairn of such missiles. Still it is worth realising that in many cases examinations put a premium on information, and this is to admit into the sanctuary that most hypocritical of all devils:

cram. Cram masquerades as learning, when in fact it is but a feat of memory. Cram dispenses with understanding: it develops no thought, it adds neither depth nor breadth to intelligence; it cultivates no sympathies; it is a deception and a pretence. The mind instead of being stimulated, lies dormant, while its strength is wasted by this parasite of true learning. Information is indispensable and the more of it the better, but as a discipline it marches a long way behind these energising acts of intelligence, of reasoning, valuing, comparing, judging and deciding, to which I have referred.

To-day for you the curtain closes on these operations. They have been egocentric, pedagogic and formative. And now that the course is complete you are at liberty to take what pleasure you may in damning the whole thing. Assuredly there is much to be condemned, but there is no reason for making the University the scapegoat. The University *does* deliver the goods. The fault lies with those who go to a precision instrument-maker when what they require is a tool from the bazar. University Education is an instrument suitable for the shaping of administrators—understanding the word in its least ambitious sense—of officials, of those who in some way or another have to direct affairs with responsibility. It is an extravagance for those whose ambition or circumstances limit them to a clerkship. The clerk is dominated by routine; he has no scope for independent thinking. Why then do parents so generously sacrifice their substance to give their children this extravagance? For two reasons, I think. One is the gambler's hope that makes him back an outsider. The chances of the boy getting anything better than a clerkship are slight, but should he be lucky the tote will pay heavy. The other is the absence of any alternative. And here our educational system is at fault. The high school ends too early, and the system makes no provision for those who wish to continue their studies without entering a University. We need a great number of technical schools under Government management to round off the school course, so that when Matriculates go to the University the others may go to a specialised course in book-keeping, type-writing and shorthand, or a specialised course in draughtsmanship or in electricity or automobile engineering. This kind of vocational training would go a long way to meet the case of those 20,000 students who annually

pass the S. S. L. C. and do not enter the University. Above all we need more agricultural and veterinary colleges. Tremendous strides have been made within the last few decades in the improvement of all manner of seeds, in the improvement of all manner of cattle stock, in the diagnosing and curing of plant and cattle disease; but as yet it is on all too small a scale. The riches of India lie here and over 100 millions of its people are engaged in agriculture, but, things are only being slowly worked up, because the people will give themselves up to a literary education instead of an agricultural and veterinary one.

For you graduates, the hour of academic emancipation has come and with it a new horizon opens out. It is not quite so golden bright as was anticipated. The realities of life have a grimness little suspected in the care-free atmosphere of the University. Whilst you are debating with yourself and the world the best use of this reservoir of learning, it is good to keep in mind that opportunity lies to hand. The University has in explicit terms asked of you a promise "to uphold and advance social order and the well-being of your fellow-men." You have given your word; probably without much reflection and with no intention of being taken literally. Nevertheless independently of any promise *noblesse oblige*. It is not the well-being of your own comfortable social class that is recommended to your care. It is the ubiquitous poor who need your help. In their ignorance they are blind to dirt and the fearful menace of disease. They are the victims of every kind of exploitation. In our superior way we philosophise about them and their rights, and with great condescension acknowledge them to be like ourselves creatures of God. But we philosophise away their human individuality, and they become less than the shadow of a name, a proletariat. If you have the will to help you need not step outside of your own village or city. But have you the will? In your student days you had it. This is clear from the various college reports collected by the University on Social Service. It would be tragic if graduating means a descent from the high altitudes of idealism to the low-lying plains of cynical and blasé indifference. That will not remove the sore nor prevent it from festering. If graduates will continue the good work of their undergraduate days, the combination of their authority with their zeal will enhance the very real good they do. It will not be spectacular.

The seed that germinates makes no noise and it is not seen. But it will do good and the multiplication of such disinterested efforts—efforts for which your learning specially fits you—can banish illiteracy, can teach the rudimentary notions of hygiene, can strip poverty of the loathsome rags that make it such a formidable danger. But you must go to it with a will and with enthusiasm, intent to be not armchair critics or hearers but doers of the word.

It is just here that the University can be of little service to you because its training is one-sided. It trains the intellect but neglects the will. An ancient Greek speaks truly of the chariot of life being drawn by two horses—intellect and will. The one is sober, reliable and steady, whilst the other unless disciplined can be stubborn and mulish or frisky and kicking over the traces. Unless both intellect and will strain in harness together the chariot is likely to be upset. The arch swindler has eminence perverted ; and while he may owe his intellectual eminence to his University the perversion is attributable to something else. It is a warping of the will ; and as things are, this is something which the University does not concern itself with except quite indirectly. And yet it is the will which is the more important of the two. Devil and angel may be alike in intelligence, but the will of the one is for evil and the other for good. The character of a man is strong or weak, deceitful or honest, vindictive or forgiving, according to the disposition of his will, and not according to the depth of his learning. The disciplining of the will is exercised chiefly through religion, home influence, public opinion and literature. University life introduces the student to an undergraduate public where opinions are expressed with a wholesome inconsiderate candour, and simultaneously it throws open the treasures of its libraries. In this way it exercises an influence on your will, but it is indirect and uncontrolled. Hence when I urge you to undertake some form of altruistic endeavour with a will, I realise that I have left the platform for the pulpit.

One can foresee in a dim sort of haze how your learning will contact like a tangent varied circles of life, civic and national. May your contacts be always for good, for great and widespread good, and may God give you the strength to carry out unfalteringly your noble ideals.

TWO POEMS

(SELECTED FROM THE WORLD ORDER)

I. EXPERIENCE

By

WILLIAM LESTER BROWN.

To learn that less is not so much as more,
Is not so easy as it seems to be.
It is so hard to lay aside the things we now possess,
So that the hand may grasp the greater gift.
But, learning this, Truth makes man then, both rich and free
According to capacity.
To wait intelligently, therefore, means more than just to watch.
The interim is set aside to synthesize experiences ;
To pack the things we need and leave the rest behind.
For, the chances are, the tools we toil with here
Are all too coarse to carve with over there.

II. THE SEEKER

By

GERTRUDE W. ROBINSON.

There must be loveliness I have not known
Else hunger would not be so deep.
Despair would crush me,
But this yearning passion for the altitudes
Beyond my ken
Knows but one answer,
Full completion.
No cry can be so faint, but finds response
Somewhere in all infinity;
And so my soul shall keep its inner urge
To scale the unseen heights
And breathe the unimagined airs
Of rarified and mystic climes.
Somewhere all Beauty waits
Beyond the Seven Valleys of the soul;
And naught shall keep my hungry heart
From seeking through the endless reach
Of all Eternity
The loveliness my heart has never known.

REVIEWS

By

LIEUT. C. L. HOLDEN, B. A. (OXON).

INDIA SHALL BE LITERATE: *By Frank C. Laubach. The Mission Press, Jubbulpore, C. P. Price Re. 1-12 per copy.*

Dr. Laubach's book is most stimulating and instructive. Of pleas for the extension of literacy in India we have heard more than enough, here we have not only a plea but a way shown or rather a multitude of ways shown to literacy. Dr. Laubach is an expert in his subject and he writes with the authority of an expert. Such a wealth of practical detail with reference to every aspect of adult education we have never seen before. There is fine discussion of the purely technical side of language teaching, and there is even better discussion of the psychological aspects of adult education. The administrative and campaigning sides also receive the fullest treatment. No one who has read this book can complain of ignorance about the ways and means of adult education and the exact position of it in India. It is a book for every teacher and especially for every college student, for it does not merely tell him to do something for his country's good, but shows him how he can accomplish this. There is also to be found in it a splendid bibliography of books useful in literacy campaigns.

Perhaps the most outstanding quality of this book, even more impressive than the evident scholarship with which it is written, is its enthusiasm. It is full of accounts of actual examples in adult education, and many of them read like early gospel accounts of conversion to a new and better life. It is this spirit, this belief in literacy as something of supreme value, which is even more important than the technical knowledge conveyed. Those who are to share in the campaign for literacy must believe in it as intensely and as thoroughly as Dr. Laubach does, and his book is so written that one easily catches his flame of enthusiasm. Another remarkable feature of this book is the light it throws upon the experimental nature of adult education in India. We have still a great deal to learn, and the author calls upon the youth of India to help discover new facts and ways about the minds and hearts of the poor illiterates, who are also

human beings. A book such as this so closely related to the life and needs of India and so brilliantly written deserves to be called great.

EXAMINATION-TANGLE AND POSSIBLE SOLUTIONS: *By Paul*

*Vergheze, Headmaster, Govt. High School, Ollur, Cochin State.
To be had of the Author for Re. 1 only.*

This is an excellent study of a very vital problem in modern education. The purpose of the traditional essay type of examination, to test achievement, is clearly brought out and then reasons are given for dissatisfaction with this test. Firstly it does not test achievement because it is grossly unreliable. This is a statement which it is not necessary to prove for most educationists today. Secondly we need a test of another kind, to measure not only achievement but also capacity, and this must be a reliable and objective test. The author believes that such a test is found in the modern intelligence test and its variants. He describes these and concludes with the notes of an experiment he conducted whilst studying at the university of Leeds. This was to find out the suitability of children for admission to a secondary school by submitting them to an intelligence test, a test in arithmetic, and a test in English. The statistical results are carefully analysed and correlated to each other, and also to the class teacher's estimate of the child's ability and character. The author concludes with a plea for a combination of intelligence test and achievement exam. plus a reliance on the teacher's judgment. He describes an interesting record card in use in an English school. One would like to see these things made more available, and more widely known in India. Could not schools which are interested in this sort of thing furnish copies of the kind of record they keep to this journal?

AN ATLAS OF THE WAR: (*Oxford Pamphlets on World Affairs No. 22*) *By J. N. L. Baker. Oxford University Press, Price 3d. net or 3 Annas*

The present war has probably increased the general public's knowledge of geography to a greater extent than any other single event. It has produced a spate of atlases. This one before us is one of the cheapest and briefest. It contains fifteen maps illustrating the main theatres of the war in Europe. They show clearly the economic and also the political features of the

countries involved. The maps are excellent and are each accompanied by a page of text which summarises the essential facts about each country illustrated. The book along with others of its kind is an example of the intelligent interest taken in war today, and it is also a demonstration of the close connection between geography and politics. To a certain extent however the maps in this book are a little out of date, as it does not seem to refer to anything beyond December, 1939.

THE BALTIC : (Oxford Pamphlets on World Affairs No. 27). By J.

Hampden Jackson. Oxford University Press, Price 3d. or 3 Annas.

This pamphlet contains a short sketch of the history of the Baltic countries until the outbreak of the last war. Then it gives us an account of each Baltic country after the war stressing its economic background and cultural development. We see how in most of the countries concerned the existence of a small peasant class and the growth of a state owned co-operative system made possible a fine attempt at democracy. All these countries reached a high standard of civilisation. Denmark made educational progress that was an inspiration to the rest of the world and Finland produced some extraordinary leaders. The peace of these countries was, however, rudely broken by the present war. The last portion of the book is a rough account of the Russian attack on Finland. Evidently it was written before the termination of this tragic war. The author condemns the Russian aggression completely. Perhaps as in the case of the Belgian capitulation it would be better to suspend judgment. It is an excellent text and is provided with three good maps and a chart of the modern type of pictorial drawing.

BRITAIN'S AIR POWER: (Oxford Pamphlets On World Affairs

*No. 28). By E. Colston Shepherd. Oxford University Press. Price
3d. or 3 Annas.*

This is a straightforward account, written in the early months of the war, of the nature and work of air power. It explains the different functions of the bomber, the fighter and the reconnaissance plane. It also contains an account of the main types of British machines and their qualities. Probably since this booklet was written many of the views expressed in it about the function and nature of air power have changed, but it still retains value as a simple account of the most spectacular and most important power in modern warfare.

EDUCATION IN INDIA: MODERN PERIOD (1540-1940): *By K. S.*

Vakil, Principal, S. M. T. Teachers' College, Kolhapur. To be had of the Author for Re. 1-8 only.

This is an ably written account of the history of education in India in modern times from the point of view of government policy. It should be of advantage to teachers in training who are expected to be familiar with this subjects. It has however always seemed to us that India has suffered from too much consideration of educational policy. A reference to the main dates in the history of her education, 1813 when one lakh was granted, 1835 and Macaulay's minute, Wood's Despatch of 1854, the Commission of 1882, the resolution on educational policy of 1904, the Hartog Committee of 1927, and the Wardha Scheme of 1937, all these bring to one's mind paragraph after paragraph of fine sounding ideas. They bore one. Education must be realistic and it is surely better to focus the attention of teachers in training on actual conditions and methods in schools rather on the material in these government blue books. However we are not complaining of the ability with which this book is written. There are many interesting extracts which do throw some light on the kind of education given in the past. There is an able discussion of the vexed question of the extent of primary and vernacular education before the advent of the English. We would like, however, to see some research into the older schools of India, research which would show us the kind of work done in them and give us some insight into the personalities of the teachers and of the taught. After all we judge a school really by its products and not by its proclaimed policy, which as the wise know is often far removed from the reality of its life.

WHAT THE HIGH SCHOOLS OUGHT TO TEACH: *The Report of*

a Special Committee, prepared for The American Youth Commission and other Co-operating Organisations. Published by American Council On Education, Washington D. C., U. S. A.

This American report contains ideas which should be of some use to Indian educationists. The first part of the report is an examination of the situation which made a consideration of the re-organisation of secondary education necessary. It shows that there is a special youth unemployment problem which seems inseparable from a highly organised industrial country, and a new education is needed to deal with youth at this period. The

problem is not merely economic, it is also one of saving or building morale, of utilising and developing potential abilities.

In the second part of the report there is a discussion of some of the new subjects which might be introduced in secondary education. First, special attention is drawn to the question of reading. This is largely and wrongly neglected in the secondary school stage. It is a mistake to assume that pupils are not in need of post elementary instruction in reading. Secondly, some means must be introduced whereby pupils can have experience of real work, not just from the vocational point of view but from the psychological point of view. This has been adopted more or less in our Indian Basic education. Thirdly, a more frequent and a more generous interpretation of the teaching of social studies is needed. These should be more closely related to the communal life and experience of the people. It should embrace many aspects of family life, and there is an interesting suggestion borrowed from France on instruction in administration which is too detailed to describe here. Fourthly, there must be fuller and deeper instruction in matters concerning personal problems such as physical and mental health. Finally, there is some criticism of conventional subjects. In the teaching of English, the side of composition is neglected. In mathematics too much time is spent on algebra and geometry and the language course might often be replaced by a course of general language. History should show more concern with inventions and the idea of democracy.

ANNUAL REPORT 1940-41—THE INTER-UNIVERSITY BOARD,

INDIA : Published by The Secretary, Inter University Board, India, Lucknow University Lucknow. Available from The Bangalore Press, Bangalore City, for Re. 1 only.

The report covers a number of resolutions affecting university life, and contains some good information. The principle of migration of medical students after passing a course in anatomy and physiology was circulated and some universities were favourable. Further details about university tournaments were drawn up. The question of introducing special subjects for women students in degree courses was considered. A resolution encouraging research in Industrial Psychology met with good response from those universities which possess the facilities. Most universities are willing to co-operate in the establishment

of a film library for educational work. Correspondence is printed between the Board and the railway authorities regarding concessions to students travelling for educational purposes. It is regrettable that the Railway Board do not consider such concessions as proposed commercially justifiable. There is a very full appendix on the facilities available at the different universities for agricultural and veterinary research.

UNIVERSITY OF SIND: A SOCIOLOGICAL APPROACH: By

Kewal Motwani, Adyar, Madras. To be had of the Author.

This essay is written with power, even if it appears at times the power of bitterness. The author is a patriot conscious of the cultural and intellectual poverty of his own province, and eager to raise it. How far his denunciation of existing conditions in Sind is correct we have no means of judging, nor can we assess his view that much of this is due to the absence of a university in Sind. These are questions which require local knowledge to answer. But we do find his views on university education vividly realistic and radical. He pleads for a new conception of a university which shall be based upon local and Indian conditions and not be an imitation of western products which have to satisfy quite different needs. He wants to simplify and purify university administration. He has many strong words to say about exams. and their pernicious connection with universities. He would separate secondary education and the universities completely. Both would be closely related to the needs of the province, but neither should have a stranglehold on the other. He outlines a syllabus for school education in which he stresses the value of sociological subjects and agriculture. The education of girls must be with a view to their domestic functions in life, and not an imitation of an exam. ridden curriculum. This essay definitely contains the seeds of useful ideas on Indian university education that are worth cultivating.

ANNUAL REPORT 1938-39 OF THE DEPARTMENT OF EDU-

CATION, PALESTINE: *By The Director of Education, Palestine. Obtainable from The Government Printing And Stationery Office, Jerusalem, Price 50 Mils.*

Education in Palestine is not compulsory and is by no means universal. In the Jewish and Christian communities almost 100 % of the children receive education of some kind or another, though much of it is of little value and the period of teaching

is often too short. In the Moslem community the extent of education is much less, as the government has been unable to meet the public demand for schooling. Further the demand for the education of girls in Moslem villages though increasing has been relatively small, while at the same time there have been great difficulties to contend with in the supply of women teachers to villages. India can well appreciate this aspect of the problem.

Political trouble has unfortunately had a bad effect on the educational life of the country. Economic conditions were bad and influenced the school system adversely. For example, many schools were insufficiently equipped and the non-payment of teachers' salaries led to strikes in some places. All scout and guide work has been upset by the political conditions. Most groups were inactive in the year.

The protracted civil disturbances of 1936-39 reached a climax last year and the Arab school system was seriously affected by the consequent military operations. Many schools were occupied by the soldiers, and elsewhere conditions were too disturbed for normal educational life to continue. The Hebrew public system on the other hand was less affected by these disturbances and it continued to expand in 1938-39. There were 88,000 Arab pupils as opposed to 1,66,000 Hebrew pupils in the year.

ADMINISTRATION REPORT OF THE EDUCATION DEPARTMENT IN THE COCHIN STATE 1938-39: *By The Director of Public Instruction, Cochin Government, Trichur.*

We have reviewed the report on education for the year 1939-40. This report of an earlier year does not show much difference. The year is not marked by any great incidents. There has been no major change in policy or in the working of the department. The total strength of all educational institutions was 1,75,000 of whom 1,01,000 were boys and the rest girls. These represent 1,04,000 Hindus, 63,000 Christians and 8,000 Muslims. Of the managing agencies 32 % were government controlled, and 64 % were aided privately controlled institutions. College and secondary education continued satisfactorily on a small scale. There was a steady progress in the field of the education of the depressed and backward classes, and special concessions were granted to poor students from amongst these

classes. A certain amount of adult education continued mainly in the direction of maintaining the literacy of those already taught through the encouragement of village libraries. Female education seems to have been eminently satisfactory and there seems to have been a fair amount of physical education and of handicraft work. Provision was made for the training of teachers in batches at the government training institute. Work continued at the Maharaja's Grandha Library with regard to the collection, preservation and copying of old and rare MSS on Indian philosophy. Amongst the miscellaneous items we notice the successful continuation of the co-operative stores attached to schools for the provision of school requisites. Scouting was very active, every week seeing a camp or a rally, or a training camp or a competition.

**TRAINING INSTITUTE FOR PHYSICAL EDUCATION ANNUAL,
MAY 1941, KANDIVALI (BOMBAY) : *Chief Editor : Principal
P. M. Joseph. To be had of the Chief Editor.***

This is a bright and entertaining magazine showing that those who train in physical culture are also adepts in the art of writing. There are many good photos of the life and activities in the institution. Some of the articles are distinctly useful.

THE FIRST LINE OF DEFENSE.

"The defense against a bad idea is a better idea ; the defense against a half truth is a truth ; the defense against propaganda is education ; and it is in education that democracies must place their trust. We must not keep our people from reading or listening. We must not censor what they see or hear. The good citizen must know. Then we shall not be seduced by the blandishments of the enemy. The good citizen must answer. Then we can tolerate the abuses of freedom of speech. In modern warfare, in the initial campaigns fought over the air waves and in the press, the first line of defense lies in our schools and in other means of education. Our teachers, and not the marines, will be the *first to fight.*"

WILLIAM F. RUSSELL.

EDITORIAL NOTES AND GLEANINGS

By

PROF. DIWAN CHAND SHARMA, LAHORE.

Seventeenth All-India Educational Conference.

The XVIIth session of the All-India Educational Conference was held this year in the last week of September in the picturesque city of Srinagar in the beautiful valley of Kashmir. It was attended by a large number of delegates from all over India, from the far off Cochin, Bengal and Bombay. Several Indian States, quite a number of universities in India, and some of the most important educational organizations were represented at this session. The number of distinguished visitors was quite large, and though it may be thought invidious to mention names, yet the presence of Dr. Khan Sahib, ex-Premier of N. W. F. P., Pir Elahi Bakhsh, Minister of Education in Sind, Mr. John Sargent, Educational Commissioner, K. B. Mian Afzal Hussain, Vice-Chancellor of the University of the Punjab, Dr. J. H. Cousins, a veteran educationist, and others lent weight to its deliberations. Mrs. Clarence Gask, a prominent social worker for Europe and America, benefitted the conference not only by her illuminating discourses, but also by her generous donation of rupees one thousand to the funds of the Federation. The conference was most fittingly opened by His Highness the Maharaja of Jammu & Kashmir, who gave a very inspiring message to the persons assembled. Dr. Zakir Hussain, whose name is associated with the Wardha Scheme of Education, opened the exhibition in connection with the conference and stressed the importance of craft-centred education.

The president of the conference, Prof. Amaranatha Jha, Vice-Chancellor, University of Allahabad, was a very happy choice for he impressed every one with the clarity of his thought, the forcefulness of his utterance, the dignity with which he presided over the deliberations, and the noble charm of his personality which he communicated, unconsciously as it were, to every one. His presidential address was comprehensive in scope and felicitous in expression. It was a learned as well as a lively address. It was an attempt, as Sir Richard Livingstone

puts it, at the cross fertilization of theory by experience. It was not only conceived well and written in noble English, but it was also delivered, as Mr. Shah Alam put it, most impressively. This was indeed what was expected of him. Prof. Jha comes of a family in which traditions of scholarship have always been very strong. He is the distinguished son of an eminent orientalist and educationist, Sir Ganganath Jha. He is, in a way, a born teacher, and has known the educational life in this country, especially university life, in every way both on the academic and administrative sides. By dint of his ability and personality he has been elected Vice-Chancellor of a very old University. All these things show that he is no holiday educationist. It was but natural that he should give the right kind of lead to the conference, and he did so in more than one way.

Two symposia had been arranged by the conference this year, and both these elicited fine speeches. Mr. K. G. Saiyaidain, Chairman of the Reception Committee, opened the symposium on the promotion of inter-cultural and inter-communal harmony through education. He emphasised the need of this kind of harmony and suggested the ways and means of doing so. There were several persons who participated in it, and each one threw light on the subject from his own point of view, and the conference had the benefit of listening to a psychologist, a historian, a student of culture, an orientalist and several others on the subject. The level of argument was very high and would have done credit to any all-India gathering. The second symposium on post-war educational re-construction was opened by Mr. John Sargent, Educational Commissioner, in a well-thought out speech. He showed the necessity of making education a blend of cultural values and economic sufficiency. His pronouncement was very weighty and worth every one's consideration, for it was the outcome of a sympathetic understanding of the educational problems of India. Several other persons took part in the symposium, and Dr. Khan Sahib, ex-Premier of the N. W. F. P., showed what the content of this scheme of national education should be. The Hon'ble Pir Elahi Bakhsh, who took part in the first symposium, showed how the teaching of history in Indian schools should be improved. All these speeches were inspiring messages which the delegates carried with them to sustain and stimulate them in their work of nation-building.



**D. P. Khattri Esq.,
General Secretary of the Federation**

The general session passed a number of resolutions, of which three were the most important. There was a resolution sent by Mr. D. P. Khattri, our Honorary Secretary, which urged the necessity of promoting inter-communal harmony, and this was unanimously passed. Another resolution on the abolition of the class outlook in education was moved by Prof. K. T. Shah, who has done a great deal of constructive thinking on our national problems especially with regard to education. In a memorable speech he explained the necessity of popular and democratic education, which does not take into account any privileges based upon class. Another resolution was passed urging on the Government of India, the need for according representation to the Federation on the Central Advisory Board of Education. This is what happened at the general session. But its value should not be judged merely in terms of these things but in terms of the stimulus which it gave to the delegates in every way. But the general session is not the whole of the conference. As is well known, much useful and important work is done in the sections, of which there are at present thirteen. These sections cover almost every aspect of education and each has a permanent standing committee and a secretary. At the end of the year the secretary is expected to draw up a survey of educational developments in his field and present it to the section. At the same time the section holds a miniature conference every year at which a survey by the secretary, a presidential address, the reading of papers and the passing of resolutions are regular features. To judge the importance of these section gatherings it is necessary to have a list of the presidents who preside over them. This year Sir Kailash Nath Haksar, Mrs. Rameshwari Nehru, Khan Bahadur Mian Afzal Hussain, Dr. Zakir Hussain and Dr. Syed Hussain were the presidents of some of the sections. At all these meetings the two central themes were discussed with reference to some particular aspects of education. Khan Bahadur Mian Afzal Hussain's address at the University Section broke fresh ground and contained suggestions of a far-reaching importance. He emphasised the necessity for the co-ordination of research at the various universities of India and insisted upon the formation of a Federal Bureau of Research at a central place in India. He wanted that there should be exchange of professors and students between universities, and there should be an earnest

attempt made to promote inter-university life. The other presidential addresses were very informing and outlined schemes of reform. The discussions that took place at these meetings were confined mostly to concrete problems and practical difficulties. All this showed that in addition to the big conference, there were thirteen smaller conferences which covered the entire range of our educational needs and problems.

The conference evoked much interest all over India, but especially so in the State of Jammu and Kashmir. This was due to the fact that the Minister of Education and other prominent officials took a living interest in it. Sir Gopalswami Aiyengar, Prime Minister of the State, said rightly that when he accepted the Dewanship, he made up his mind to make some contribution to the reform of education in the State. That he has done so, no one will deny. It was evident to every one who attended the conference that he had a progressive outlook on education and that he had reformed the educational system in the state. He has really created an interest in education in all its fields, and it was very encouraging to delegates from all over India to see what attempts were being made in Jammu and Kashmir to put education on a sounder footing.

A Cheque Book is not A Father

At the last session of the Educational Conference Mr. A. P. Khaitry, the Assistant Secretary of the Federation, sent up a resolution in which he asked for better cooperation between parents and teachers. He wanted that every school should have an organization in which parents and teachers should work together for the welfare of young men. In other words, schools and homes should collaborate in shaping the future of young men. It is, however, a pity that very few persons in India realise the necessity of this kind of mutual understanding. In this country we have thought of educating the teacher, and we are always at pains to educate the child as properly as we can, but we have neglected to educate parents along the right lines. We have forgotten especially to tell fathers that they too can have a hand in educating their sons and daughters. At present they play only two roles. They provide the money for their children and they wield a rod. The first thing does not earn them very often the thanks of their sons, and the second thing does not

always make for friendly relations between them and their children. The result is that a great gulf is being created between fathers and sons, and both blame each other. The father finds fault with his son and the son finds the father to be unsympathetic. There are many reasons for this, but this problem is not such as cannot be solved. An American father has thrown much light on this problem. He believes that since fathers have failed to tell their children that duties are far more important than rights, there has been so much trouble. It is, therefore, high time that fathers should understand the task that confronts them. Says an American father, "It seems to me as essential that the generations bridge the new gulf between them and supplement instead of antagonizing each other as it is in a happy marriage that the husband and wife do so. In that endeavour the leadership should be retained by age. It is as foolish to expect youth to guide and instruct these leaders as it is to turn a university upside down and have the pupils instruct the teachers. But youth will not respect or follow age unless it senses in it both character and wisdom. Money is not necessarily a social benefactor." From this it is clear that fathers should not merely act as exchequers for their children, but should take in hand the intellectual and moral leadership of the young as well.

Educational Progress in the State of Jammu & Kashmir

The Administration Report of the State for the year ending 15th October, 1940, has just been published, and makes interesting reading. It is especially full of interest for those who have something to do with education, for in this field of nation building, we find nothing but progress. For instance, we find that the number of pupils receiving instruction in the State at present is 1,08,760. This means much when one reflects that only fifteen years ago the number of pupils was 44,601. The number of educational institutions at present is over 1700; while in 1925, it was only 706. This too shows that education has made some headway in the State. Naturally the expenditure on education has kept pace with this expansion in education. Fifteen years ago it was 10·75 lacs, today it is 21·99 lacs. Encouraging as all these things are, the most encouraging is the fact that the State is very keen on spreading adult literacy. At present, there are 450 adult literacy centres, and the number of adults under instruction is over 66,600. I believe, in this matter,

the record of the State is very gratifying. In this field it has set an example which other States and British India should follow.

More Universities

India is to have three more universities, one in Assam, the other in Orissa and the third in Sindh. In Assam, the bill to establish the university will soon be passed and become law. The Assam Government means business and recently invited some educationists to take counsel with them regarding the proposed university. In Orissa also, a Committee was set up to explore the possibilities of establishing a university. It is believed that the Committee has reported in favour of establishing a university which should be partly affiliating and partly teaching. Similarly in Sindh, efforts are being made to have a university with its headquarters at Karachi. All this fills one with mixed feelings; for no one can view the extension of higher education in India with equanimity. Higher education may be a blessing elsewhere, but it has not been entirely so in India. Apart from other things, it has created the problem of unemployment amongst educated persons, and this has had a disruptive effect upon our social life in several ways. Naturally, in their hearts, the people of India are not enthusiastic about the so-called liberal education imparted at universities. India, therefore, does not need a multiplication of universities of the old type. It wants something new, perhaps a university where ample provision is made for liberal education as well as vocational education. Perhaps the new universities may fulfil these needs or it may be that they are handicapped by lack of funds and cannot do all that is necessary. Still, it will be useful for all the universities to look into the working of the newly-established University of Travancore. There ample provision has been made for scientific research of a kind which can help materially the industrial development of the State. Something like that should be attempted in Orissa, Assam, and Sindh also.

What do we Read ?

The annual report of the Imperial Library, Calcutta, is a document of considerable importance; for it shows what educated Indians read. The report for the last year goes to prove that literature still remains the main subject of study. Literature, however, does not mean merely fiction and light

works ; for the library is not adequately stocked with these. Literature means serious books in the Imperial Library of Calcutta, and it is encouraging to find that the readers there devour serious books with such interest. History is also a favourite with readers there, and so are books on law. Geography and travel books and books on engineering attract many readers, and this shows a very wholesome taste. These conclusions cannot, however, be an index of the taste of the reading public in India. If one wants to know what the average man reads, one must get information from smaller libraries in smaller towns. There one will find that light literature is sought more than anything else. Then come books on Politics and Science. Nor is this light literature to be despised. The modern novel has greatly extended its scope, and there is hardly any subject with which it does not deal. For instance, no one can say after reading H. G. Wells and Aldous Huxley, to name only a few, that one's education has not been brought up-to-date. If, however, one can be permitted to make a suggestion about reading, one can say that we should read more books of travel and a larger number of books on science. The first will stimulate our love of adventure and the second will make us scientific-minded.

Reorganisation of School Education

In Hyderabad Information for August, 1941, it was interesting to read that school education in the State has been re-organised. The essence of the re-organisation scheme, it is urged, is bifurcation. It will provide facilities for both types of students, for those who want liberal education and for those who want vocational, industrial or agricultural education. All this has been done under the guidance of the Rt. Hon'ble Sir Akbar Hydari who said some years ago : "Admittedly, as India stands to-day, her need is for trained agriculturists rather than Government clerks ; for trained businessmen rather than clerks ; trained engineers, doctors, manufacturers, artists, craftsmen, blacksmiths, weavers, potters, almost anything rather than clerks, because already the supply of trained, or at any rate qualified, clerks is inordinately in excess of the demand ; while the productive work of the country is largely in untrained and therefore relatively inefficient hands." These are laudable objects. It will give us no end of satisfaction to see them realised through the new scheme.

ANNOUNCEMENTS

I. Indian Adult Education Conference.

The third session of the Indian Adult Education Conference will be held in Bombay on 27th and 28th December, 1941. The Conference will be organised by the Indian Adult Education Association in co-operation with the Bombay Presidency Adult Education Association. The name of the President of the Conference will be announced shortly with the venue of the meeting. Ladies and gentlemen interested in the cause of Adult Education in India, are cordially invited to attend. All information relating to this Conference will be available from the Honorary General Secretary, Indian Adult Education Association, 136 Apollo Street, Fort, Bombay 1.

II. Lack of Educational Facilities at Natal.

There was little change in the position of the Indian community in South Africa, according to the Report of the High Commissioner for India in the Union of South Africa for 1940, during the year.

A survey, carried out by the Agency in connection with the education of Indian children in Natal, a province in which over 80 per cent of the Indian population is located, revealed that there was a general lack of accommodation, long waiting lists in most schools and a noticeable shortage of facilities for recreation. The Agent General appealed to the Provincial Executive, stressing especially the need for compulsory education. He also asked for free education for girls and for medical and dental inspection in Indian schools. The Provincial Executive agreed only to make a beginning with secondary education at Ladysmith in Northern Natal and to effect slight improvements in the scale of pay of teachers in Indian schools. The Report comments on the unsatisfactory nature of the response, and adds that so long as one out of two Indian children never goes to school, and very few of those who do reach a secondary school, the community is bound to remain in a state of economic subjection.

The announcement that the status of Agent General would be raised to that of High Commissioner from January 1, 1941, was welcomed in the Union Press and by the Indian Community

and recognised as a pointer to the position which India will hold as a free and equal member in the British Commonwealth of Nations.

III. Increase in Birth Rate in Natal.

The number of births registered in Natal during the year was 9,049 which is 291 more than last year, while the number of deaths reported was 2,500 or 58 less than the previous year, says the Protector of Indian Immigrants, Natal, in his Annual Report for 1940. The number of Indian children attending Government and Government-aided Indian schools for the year under review was 26,694 as compared to 24,809 in the previous year. The schools provided for the education of Indian children were still far below the number required.

IV. Indian Lessees in Fiji.

"The most important matter affecting the administration of native land was the enactment on February 22, 1940, of the Native Land Trust Ordinance No. 12 of 1940", says the report of the Director of Lands, Mines and Surveys, Fiji, on the working of the Native Land Trust Ordinance. Under the provisions of this Ordinance, the control of all native land is vested in a Board of Trustees, who are to set aside sufficient land for the exclusive use of Fijians and are authorised to lease out the remaining land to Non-Fijians. Regulations have been framed by the Governor in Council one of which *inter alia* deals with the terms and conditions of leases to non-Fijians and empowers the Board to grant leases up to a term of 99 years. Under another Regulation a Commissioner has been appointed to investigate the particulars of land to be proclaimed as Native Reserves.

V. Malaria Institute of India.

"Whilst the research activities of the Institute have been restricted owing to war conditions, there has been an expansion of the training courses held during the year", says the Annual Report of the Malaria Institute of India for 1940. Special courses have been arranged for military personnel, whilst for the first time malaria courses for Engineers were held at the Field Station of the Institute in Delhi. The latter were attended by 61 Engineers, representing various branches of their profession, from widely separated parts of India. On April 1, 1940, the Public Health section of the Institute was taken over by the

Government of India. Prior to that date, the whole of the activities of the Malaria Institute of India were financed by the Indian Research Fund Association.

VI. Pallava History in Stone.

Memoir (No. 63), of the Archaeological Survey of India reviews the historical sculptures of the Vaikunthaperumal temple at Kanchi (modern Conjeevaram), whose ancient monuments present a pageant of South Indian history, from the glorious age of the Pallavas to the Empire of Vijayanagar. The series begins with the origin of the dynasty from the mythological Asvathama and his son, the first Pallava. This is followed by various events in the reign of each sovereign beginning with the coronation. A blank space represents anarchy while religious persecution is illustrated by a man being impaled. A great deal of the interpretation depends upon the epigraphical evidence which, in many cases, is correctly corroborated.

This work, which was at first submitted for a thesis for the Ph. D. degree of the Madras University nearly five years ago, is now being published as a Memoir of the Archaeological Department. Unfortunately, the author did not live to see her work in print; she died in March, 1940.

VII. Regional Cattle Shows for Western and Southern India.

Two regional Cattle Shows, one for Western India at Bhavnagar and one for Southern India at Bangalore, will precede the Fifth All-India Cattle Show to be held in New Delhi in February 1942. The All-India Cattle Show will also be the Regional Show for Northern India, and the prize-winners from the regional shows will compete in New Delhi for the Championship cups and trophies.

The first regional Show at Bhavnagar (Kathiawar States) will be held from December 8 to 11, 1941 and the second at Bangalore from January 12 to 15, 1942. The combined Northern Regional and All-India Cattle show will be held in New Delhi from February 16 to 21, 1942.

The prospectus has been published and copies are obtainable from the Secretary of the All-India Cattle Show Society, Irwin Amphitheatre, New Delhi.

VIII. Survey of Work at Irrigation Research Stations.

Protection of bridge piers against scour, silt control, river training, flow in expansions in open channels, determination of losses in water course and the water requirements of particular crops are some of the problems studied at the five Irrigation Research centres in India, according to the report of the Central Board of Irrigation, for 1939-40. These institutes carried out experimental work on various problems not only of basic character, but also specific problems encountered in the design and maintenance of irrigation works.

IX. Irrigation Project on the Indus.

The Kalabagh Barrage which is now under construction is situated on the river Indus. Its purpose is to divert water for the irrigation of the Thal area. The catchment area of the Indus above Kalabagh is 1,11,900 square miles and the barrage is designed to pass a discharge of 9,50,000 cusecs. Sufficient freeboard is, however, provided to permit 11,00,000 cusecs to pass with safety. The Barrage, which is founded on a mixture of sand, shingle and boulders is designed for a maximum head of 22 feet which allows for two feet of retrogression downstream. It is 3,781 feet long between abutments and comprises a central weir section consisting of 42 bays of 60 feet each, with an undersluice section at each end consisting of seven bays of 60 feet each. All bays are provided with gates. The gates and gearing are being manufactured by the Central Canal Workshops at Amritsar. The estimated cost of the barrage is Rs. 1,75,00,000.

X. Eighty More Tube-Wells for U. P.

In view of the demand for further tube-wells in the Ganges Canal Hydro-Electric Grid area (United Provinces), it has been decided to construct 80 more state tube-wells. The districts of Meerut, Bulandshahr, Muzaffarnagar, Etah, Saharanpur and Aligarh will have 60 wells and Moradabad, Bijnor and Budaon 20. The total cost of the 80 tube-wells is estimated at Rs. 12,30,000 including electric feeder lines and overhead charges.

XI. Sand Grouting Under Weir Unreliable

Experience with the weirs built on the sandy beds of the Punjab rivers has shown that the sand under the weir which forms its foundation is liable to movement resulting in cavities between the concrete of the weir and the sand on which it is founded.

It was proposed to remedy this by grouting such cavities whenever they were detected, with a mixture of sand and water in the proportion 1 : 7. It has now been found by trial that the sand grout forms a cone immediately under the grouting pipe irrespective of the extent of the cavity, while cement grout (1 cement : 6 water) finds its way to all parts of the cavity.

XII. Munitions Production in Bombay

In accordance with the recommendations of the Ministry of Supply Mission in India, the Government of India have decided to set up a Committee, to be called the Industrial Advisory Committee, Bombay Circle, to advise the Controller of Supplies on problems connected with the production of munitions and engineering stores within that Circle. The Committee will consist of the Controller of Supplies as Chairman, with five representatives of engineering firms in Bombay as members. The Industrial Planning Officer, Bombay, will act as the Secretary of the Committee.

XIII. 80,00,000 Tons of Phosphate in Madras Province

There are 8,000,000 tons of phosphates within a depth of 200 feet in the Trichinopoly District, Madras, and over 700,000 tons in the Singhbhum District, Bihar, says a bulletin on Economic Minerals, published by the Geological Survey of India. Phosphorus-bearing minerals are of particular importance to agriculture, since the element is an essential constituent of plant food. Phosphorus finds application in smoke-screens, incendiary shells, tracer bullets, grenades, fireworks, medicine and vermin-destroying pastes, while the acids and salts of phosphorus find extensive use in various industries.

XIV. Electric Grid Scheme for Orissa

An electric "grid scheme" for the Province of Orissa is under investigation. The sources of power are hydro and thermal energy as hydro-electric power is available for South Orissa while for North Orissa cheap coal may be obtained. Two possible hydro-electric sites are the Bogra Falls of the Kolab river, about 11 miles from Jeypore and the Duduma Falls of the Machkand river, about 40 miles from Jeypore—both in the Koraput District. The Kolab River scheme consists of a dam storing about 2,200 million cubic feet of water for a peak load of

72,000 K. W. and continuous load of 36,000 K. W. under a gross head of 611 feet.

XV. Rural Electrification in Bombay.

The Bhatghar Hydro-Electric scheme sanctioned by the Government of Bombay in 1938, with a view to developing rural electrification, is now in operation. Six transformer stations have been established and energy is supplied for lift irrigation for lighting and power purposes. Two pumping plants have also been installed and water is delivered to villages for agricultural purposes.

XVI. Drug Adulteration in India

"From the number of enquiries received from all over India and from the interest evinced in this type of work from all quarters, including the medical and pharmaceutical professions and the lay public, there seems little doubt that the Biochemical Standardisation Laboratory has filled a definite gap and removed a long-felt want in the medical and public health administration of the country", says Col. Sir R. N. Chopra, Director of the Biochemical Standardisation Laboratory, in his first report covering the period, 1937-40. The appointment of the Drugs Enquiry Committee in 1930 was the first attempt in India to study and investigate the problems pertaining to drug standardisation and drug control. As a result of the committee's report which revealed a serious situation in regard to spurious drugs, the Government of India passed the Drugs Act, 1940, and also established the Biochemical Standardisation Laboratory in Calcutta (in 1937) as a small nucleus to be expanded later as the Central Drug Control Laboratory.

About 1,400 samples of drugs, medicinal chemicals described in the British Pharmacopoeia or the British Pharmaceutical Codex, including patent and proprietary medicines, were examined chemically. About 50 per cent of these were found not to conform to the standards or not to comply with the specifications claimed by the manufacturers and senders. About 75 per cent of these samples were manufactured or bottled in India. This comprehensive survey, undertaken systematically by the Laboratory for the first time in India, has revealed that there can be no doubt about the seriousness of the situation regarding drug adulteration in this country. Perhaps a more alarming

picture would have been presented if proper arrangements were available for checking of imports, policing of manufacturing houses, frequent inspection of retail dealers' stores, etc. With the enforcement of the Drugs Act, such investigation is now possible. With the object of warning non-ethical and fraudulent manufacturers and distributors in India and also to create a consciousness amongst the consuming public of the importance of the problem of drug adulteration from the public health point of view, the Laboratory has carried out propaganda by the publication of informative articles and through press circulars.

XVII. Tea Cars in the Desert

A slogan in this war is "Wherever there are troops there are tea cars". To-day a fleet of more than 400 of these tea cars cover the whole of Britain. There are several serving in Iceland. When the B. E. F. was in France there were tea cars everywhere and since the war has flared up in Egypt's Western Desert they have been hard at it behind the fighting lines. A Y. M. C. A. worker, who was one of the first to reach the desert area with a tea car, wrote as follows: "Specially equipped for desert service, the tea cars were given an amazing welcome wherever they wentI never imagined that a cup of tea could be so reviving until, in broiling heat and with my throat full of sand, I drank a toast to victory with the Colonial troops who were aching to get into action."

—Indian Tea Bulletin No. 13, Summer Issue 1941.

XVIII. M. K. N. Bhatia High School, Silver Jubilee

On the occasion of the completion of twenty-five years since its inception in 1916 an interesting and varied programme was enacted at different places by the M. K. N. Bhatia High School, Bombay. On Thursday the 9th October, 1941, Seth Vullabhdas Cursondas Natha opened the exhibition at the school premises. The exhibition was full of colour and variety. Everywhere was to be seen the touch of the native intelligence and the skilful use of the hands with an eye to propriety, balance and proportion. The various works in the sphere of art, history, geography, clay work, science attracted the eye of the initiated and the lay public. Of these things that showed what a wealth of imagination and energy the students possessed, none was more appealing than Buckingham Palace done in fretwork. The scientific skill was shown in the construction of apparatus of daily

use such as the Telephone and the Radio, the Submarine and the Steam Railway.

On Friday the 10th, Seth Vithaldas Damodar Govindjee presided over the sports arranged on the Coperage. The nimble movements of the students, the gusto with which they moved about and scored their points and the youthful and the buoyant energy they showed, attracted the attention of the citizens and the parents who assembled there, no less than that of the president.

On the 13th October, a "Parents' Day" was organised under the presidentship of Seth Vullabhdas Cursondas Natha. The drama, the acrobatic feats, the music all made a lasting impression on the minds of the spectators, young and old.

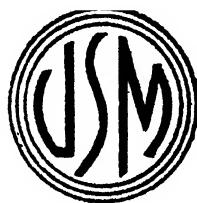
The Trustee and Secretary of the school, Seth Devidas Madhavji Thakersy, J. P., and the Principal, Mr. J. H. Trivedi have been working in the school since its foundation. Mr. Trivedi is a known educationist with ideals to achieve. His devotion to duty and strength of character have gone a long way to make the school what it is to-day. Not only does he devote his time to theoretical discussions, but sees and knows that example is better than precept and this he tries to achieve by planning the work of the school, by arranging talks of important educationists and by demonstration lessons. The various opinions of public men printed in the Souvenir will testify to the glorious work done by Seth Devidas M. Thakersy and Mr. J. H. Trivedi for the school.

A general gathering was held on Tuesday the 14th October, at the Bhangwadi Theatre under the Presidentship of Seth Karsondas Dharamsee, J. P. A variety entertainment show was put forth. The dialogues, the sweet music, the elegant gymnastics touched the chords of the onlookers among whom were noted educationists, business-men, well known citizens and with whom the house was packed. Seth Karsondas then distributed the silver prizes. The president also thanked the Secretary, Seth Devidas, the Trustees and the Principal, Mr. J. H. Trivedi for the stupendous work they had done for the prosperity of the school. The president narrated the various salient features of the school, its way of instruction, its equipment and styled and placed the school among the first ones of the presidency and wished it every success and prosperity.

UNITED STATIONERY MART

Manufacturing Stationers

22, Sheo Charan Lal Road, ALLAHABAD.



Most up-to-date and attractive
WRITING PADS, TABLETS & ENVELOPES
Large Selection of Paper and Matched Envelopes
Our Speciality.

Trial Order Solicited.

Some Notable Books for the use of School Library.

Here is a selection of books containing Br.
of Eminent personalities of Ind.

1. RASHTRA-KE-KARNDHAR—
Gupta, M.A., Agrawal V.
2. BHARAT-KE-VIR
3. ATMA TY
4. NAT

ABAD.